

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION
MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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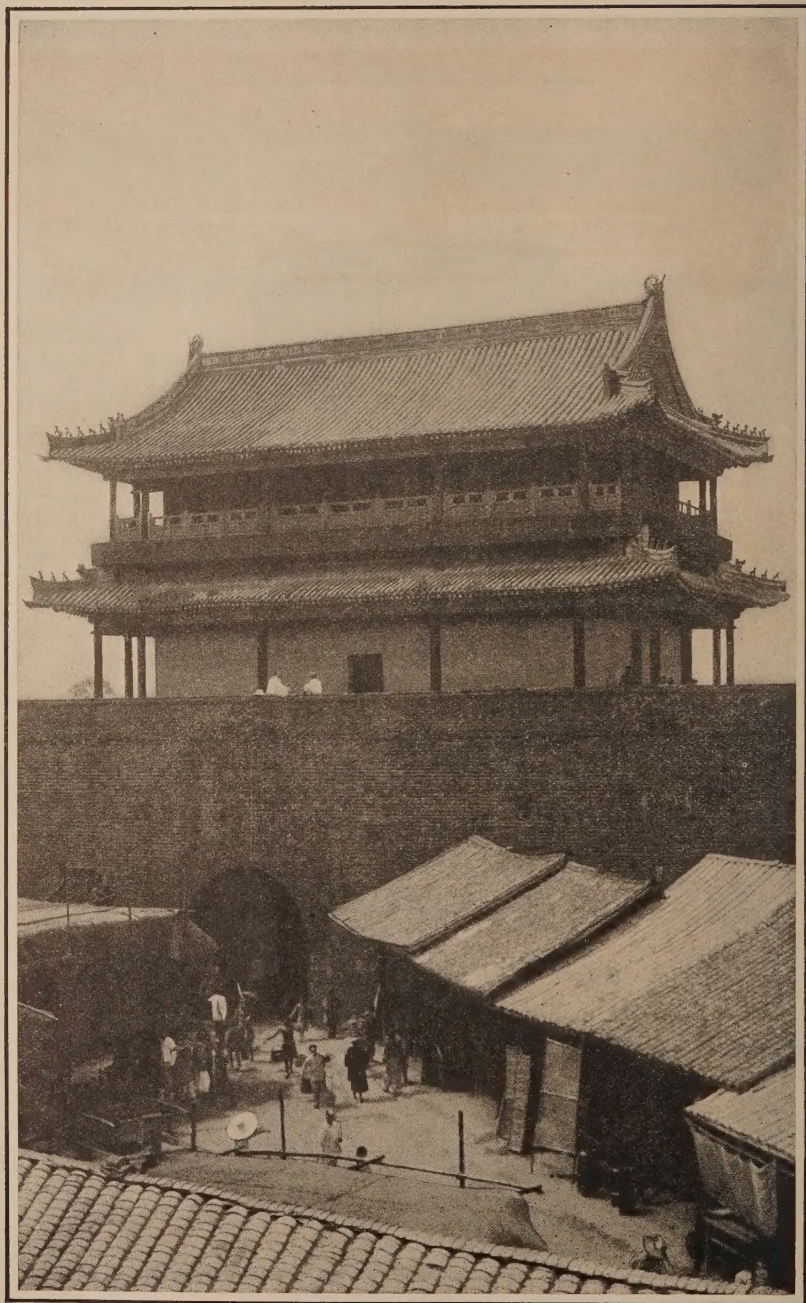
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STATUE OF ROGER WILLIAMS
THE APOSTLE OF SOUL LIBERTY

"I DESIRED IT (RHODE ISLAND) MIGHT BE FOR A
SHELTER FOR PERSONS DISTRESSED FOR CONSCIENCE"

— *Roger Williams*



GATE OF THE BESIEGED WALLED CITY OF CHENG TU, WEST CHINA



Latest News from West China



LATEST news regarding the perplexed condition of affairs in West China, by cablegram from missionaries on the field, just as MISSIONS is going to press, states that the Suifu missionaries have already arrived in safety at Chungking and that the Kiating missionaries are now on their way. While no word had come from those located at Yachow, Chengtu and Ningyuenfu, they were believed to be safe.

The rioting in the Province of Szechuan, West China, probably caused by the strong Chinese sentiment against the construction of railroads by means of foreign capital and dissatisfaction with the Manchus, the ruling power, seems to have centered around Chengtu, where several missionaries of our own and other Mission societies are located. Shops and schools have been closed and the Province generally has been thrown into unrest. Some skirmishes have taken place between government troops and insurgents, but the government is putting down disorder with a strong hand.

¶ Chungking, a populous city on the Yangtze river, ten days' journey from Chengtu, is the place to which the missionaries have repaired, on the advice of those in authority. Consulates representing various foreign powers are located at this city, and American and European gunboats are stationed there ready to afford protection, if necessary. Confidence is felt, however, in the ability of the Chinese government to cope with the situation.

¶ The missionaries of our Foreign Society now in the field in West China are as follows: Suifu (where the general work of the Mission is centered and where Munroe Academy is located) — Rev. and Mrs. I. B. Clark, W. R. Morse, M.D., Mrs. W. R. Morse, Rev. and Mrs. J. A. Cherney, Miss Beulah E. Bassett.

Kiating — Rev. and Mrs. J. P. Davies, Miss Pansy C. Mason.


Yachow — Mrs. C. A. Salquist, Mr. and Mrs. H. J. Openshaw, Dr. and Mrs. Edgar T. Shields.

Ningyuenfu — Rev. and Mrs. Robert Wellwood, Dr. and Mrs. J. C. Humphreys.

Chengtu — Rev. and Mrs. Joseph Taylor, D. S. Dye, C. L. Foster.

¶ The imperial government recognizes the gravity of the situation, and has sent a former viceroy of Szechuan, Tsen Chun-Suan, to suppress the rebellion.

¶ For the missionaries it is a time of distress and trial. Let us pray for their safety and spiritual girding.



EDITORIAL

PASSING EVENTS

Assassination as a Deterrent

ASSASSINATION is never the promoter but always the deterrent of reform. Russia has been peculiarly unfortunate in the use of this savage method. A large measure of liberty was about to be granted when the assassination of Alexander II put an end to that hope of a better day. Now the assassin has taken away the life of Premier Stolypin, who was the man of the hour for progress in the Russian Empire. The Czar and his premier have to cope with difficulties which outsiders can little understand. Those who have most intimate knowledge have regarded Premier Stolypin as a strong leader, wise enough to hold the affairs of empire in balance between the extremists on the one hand and the reactionaries on the other. Certainly the attack upon him at this time must make it harder to accomplish the reforms which the Czar has at heart.

□

A Gallant Struggle

The vote in Maine on the question of constitutional prohibition shows what the increasing growth of cities means. It is significant that every city went for repeal. It is in the cities that the foreign elements are massed which have made it possible to secure a resubmission of the constitutional issue. The Maine people of native stock would never repeal the prohibition clause. The liquor party has known where to

appeal, and how to conduct its campaign. All that outside financial aid could do to defeat the temperance party was done. In view of the circumstances the rally for prohibition was remarkable.

□

Laws Imperatively Needed

The pressing of two important measures upon all State Legislatures was agreed upon by the National Uniform Laws Commission at its recent session in Boston. One was a uniform divorce law and the other was a regulation of child labor that should apply to all the States. A uniform divorce law is essential to the maintenance of our Christian civilization. A national divorce law would be difficult to secure, but a uniform law enacted by all the States is possible. Every Christian should advocate this, and public sentiment be aroused until it shall be irresistible. Let us agitate and agitate, in defence of the home life that is being ruthlessly destroyed.

□

The Peace Treaties

President Taft is making strong pleas in behalf of the peace treaties with England and France which the Senate has temporarily held up. He is appealing directly to the people, as Governor Hughes used to do. He declared in an address before the American Bar Association, "We are not going to get ahead in the matter of international arbitration if we are not ready to make

some sacrifice. I want these treaties to mean something, to be fruitful of some accomplishment." It is especially unfortunate that just at this time an ex-President should use his remaining influence in opposition to these measures, which are rightly regarded as the greatest steps towards universal peace yet taken. The opposition is based on the lower motives, and is fallacious in logic. That does not make it less insidious and hurtful. We are confident, however, that the sober sense of the American people will support President Taft in this matter. This is not a political but a moral issue, and every Christian should make himself felt on the right side.

□

The Worthiest "Next" Cause

What we hope for now is that some multi-millionaire will see that no nobler niche of immortality exists than that awaiting the man who will give a fund of twenty millions for a Ministers' Pension Fund, providing for retirement after suitable period of service precisely on the same terms as those provided for professors under the Carnegie Foundation. If the teaching profession is underpaid, much more so the clerical. If the faithful teacher is worthy of provision for old age, surely not less so the faithful preacher. While we are striving for our small starting fund of \$250,000, may God inspire some great steward of riches to establish a Ministers' Pension Fund that shall cause the world to recognize the value to all its highest interests of the ministers of the gospel.

□

The Men and Religion Campaign

Soon the initiatory campaign of the Men and Religion Movement will be in progress. The main stress of this movement will be evangelistic, but there will be a missionary emphasis also. And certain it is that no revival can come in the churches that will not increase the

missionary interest and resources. In seventy-six cities of the United States and Canada there are committees of one hundred each at work organizing for the meetings. Religion as a life is the point at which this effort aims. We shall hope to see something permanent come from it. Campaigns of inspiration are not sufficient. The work of our own Laymen's Movement should be pushed coincidentally with this campaign, with mutual helpfulness. Secretary Stackhouse has planned for intensive work, as his program elsewhere given indicates. Meanwhile, no church should wait for some outside impulse. The real revival comes from within, and faith and prayer are the only essentials.

□

Plague-Swept India

The news is given out from London that the deaths from the plague in India reached the enormous total of 650,690 for the first six months of this year. The epidemic has not only been unusually virulent, but there seems to be no way to check it, and the official figures are not believed to cover the appalling truth. To millions the plague is the direct visitation of punishment from the offended deities, and the people are hopeless of escape. This makes the work of sanitation and prevention more difficult, and greatly complicates the situation. The Christian communities are the bright spots in this terrible situation and form a striking contrast to the Hindus.

□

A Suggestive Example

The First Baptist Church of Jamestown, N.Y., so strongly believes in missionary education that its missionary committee has voted to put a copy of *MISSIONS* into every home in the church, as one of the best means to accomplish the end desired. Rev. George Caleb Moore, the pastor, heartily believes in this as the ideal plan. Naturally

we agree with him. A number of churches have adopted this method. Why not follow the example and try it in your church?

□

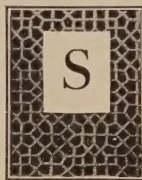
Chinese in Mexico

It appears that the Chinese government has an excellent claim upon the Mexican government for the wholesale massacre of Chinese in Torreon, which was perhaps the worst blot upon the revolutionary movement. The slaughter of 303 inoffensive Chinese, with the destruction of their property, was the act of a mob, impelled by the native hatred of the foreigners, who had been prosperous beyond their neighbors and were doing the banking and mercantile business of the city. Dr. Lim, who represents the Chinese, barely escaped with his life. He was a convert in a Presbyterian mission in Canton, studied medicine in a mission hospital, emigrated first to California and thence to Mexico, taking up his residence at Torreon twenty years ago. Practising his profession, he also became interested in mines and real estate, and associated himself with Foon Chuck, who was put in charge of the railroad hotels on the international railroad lines. The two Chinamen kept bringing over Chinese boys to act as cooks and waiters, educated, Americanized and evangelized them, and established a colony that numbered about 600 before the massacre. They had some sixty stores in the city and practically monopolized the truck farming and Torreon fruit and vegetable market. They had also established a flourishing bank and were building an electric road connecting the center of the city with a suburban residence district owned and developed by them. This explains the Mexican jealousy. The awful blow fell on them unawares, as they had no idea they were objects of hatred. That they were unexpect-

tionable citizens is admitted. Dr. Lim has been one of the chief supporters of the Presbyterian mission in Torreon.



The Cost of Stimulation



STIMULATION of missionary interest is necessary, but it is expensive. It would be well if those who are criticising the cost of administration would consider this point. The way to decrease one considerable item of expense is to remove the necessity for stimulating missionary giving.

The ideal is simple enough. If all Christians were consecrated stewards the only necessity would be to establish a missionary treasury for missions and publish a statement of the needs of the work. Then the money required would pour into this central treasury, to be disbursed according to the budget made out by the wise men in charge. There would have to be two or three administrators, men of vision and great ability, competent to see the needs and direct the vast work at home and abroad. But all the collecting agencies and all the means of stimulation, except information, could be dispensed with. This would mean a saving undoubtedly of large sums that might go to foreign evangelization instead of home stimulation.

But taking things and church members as they are, it would be fatal to stop the stimulation before the need of it has been removed. It would be poor economy to reduce expenses \$30,000 and reduce income \$100,000.

The common-sense way to proceed is that which we are now pursuing — develop systematic giving in the churches in place of the old spasmodic way. Every church that adopts the duplex-envelope weekly offering, covering all

the budget items, helps on toward the day when artificial and outside stimulation shall not be necessary.

Be sure that none will hail that day more gladly than the officers and boards and workers of the missionary societies. We do not have complicated machinery because we love to see the wheels go round, but because it is necessary to make the cause go on.

When the highest missionary motive possesses the souls of all the disciples of Jesus we shall see many changes in our churches and in our communities as well. But as yet we are left to wonder, with a foreign missionary who had just passed through an experience not wholly unusual, why it is that there is so much readier a response to physical distress on a mission field than to the spiritual needs. The answer is to be found somewhere in the singularities of our human nature.

By the way, has your church adopted the duplex envelope and the comprehensive budget?



Some Remarkable Beginnings

PERHAPS nothing we have been learning about the Baptist development in Russia and the Balkan States is more remarkable than the way in which the work began and spread in one country and another. That

God moves in a mysterious way
His wonders to perform

has rarely been more strikingly illustrated. Take the following instance, for example, which is vouched for by Rev. Mr. Byford, who got it at first hand in his travels for the World Alliance:

Some thirty years ago a colporter came into Kazanleh, Bulgaria, selling his wares. A young man named Gregor Dumnikoff bought a testament and with a companion, Pettero Kirka-

lauoff, began to read. Others joined them until at length more than thirty young men met regularly to read and study the New Testament. At the end of a year they drew up a community confession of faith which set forth that a true Christian should give one-tenth of his income to the Lord; that he would not swear before a magistrate; that he would be baptized on profession of faith; and that he would preach the gospel to other creatures. They could obey the first two articles in their creed, but the third was a stumbling-block—for who could baptize them? They made inquiries as to where they could get help, and at last they heard from a commercial traveler that there were some people in Tulcea, Roumania, who practised immersion. Rejoiced at this news they addressed a letter naïvely to 'The Church of Strange Practices,' Tulcea, Roumania; but they received no answer, and were bitterly disappointed. They maintained their Bible study and simple meetings, however, and kept three articles of their creed. Fifteen years later they bethought them of publicity as a method, and advertised in the daily press in Sofia, the capital, stating their belief, and asking any one in the world who believed as they did, if there were any such, to come to their help. Two Russian exiles in Rustchuk saw this advertisement, and took the three days' journey over the Balkan mountains, and after staying with friends for eight days baptized twenty-eight of the believers in the river which flows outside the walls of the town. That was the organized beginning of a work that now numbers its churches by the hundreds. For example, in Transylvania this evangelistic work, carried on almost wholly by converted men who earn their living by daily toil, has in the last eleven years resulted in the formation of twenty-five churches with over five thousand members.



Note and Comment



MISSIONS invites you this month to a rich variety of interesting material. Dr. Dearing is a charming traveling companion, and takes us to a district in West China little known, but of especial interest just now because of the

floods on the Yangtze and the revolutionary demonstrations. The reader passes easily from one land to another, getting glimpses of Porto Rico, Minnesota, Burma, and Russia. The sketch of Rev. Wilhelm Fetler is a stimulus to faith. Canadian missions come into our nearer view for the first time, and should give us sense of neighborhood with the Baptists across the border. Mrs. MacLeish gives a valuable and comprehensive survey of women's work in missions, and all the departments are full of live matter. The pages could not hold more, but much good material found itself left over. Look out for the November issue, as we hope to have some surprises in it.

¶ President Taft has issued an order forbidding bull fights, dog fights or cock fights within the Panama Canal zone. Cock and dog fights have been much in evidence there. They included the double evil of gambling, and cruelty to animals. It is a pity the President cannot prohibit prize fighting in this country.

¶ If you fail to get a copy of MISSIONS, first ask yourself if your subscription has expired, then write us about it. We stop the magazine after one month beyond the expiration date, which is always printed on the wrapper with the address; but prior to that we intend to give three notifications—the last being a pink slip in the last number of MISSIONS which has been paid for. Of course if we could look through the list personally each month we should

know that some of our good friends would not like to have MISSIONS stopped; but with thousands of names that is not possible. We do our best to avoid stopping any subscription, be assured of that; but to continue sending three or four months after expiration entails heavy loss. System means occasional but unintentional error. If this is on our part, give us chance to correct it.

¶ The American Board came through its year, ending with August, with a balance of a little less than \$2,000 in the treasury. The total amount raised was \$1,032,000 in round numbers. A deficit was feared almost to the close of the year, but some special gifts in July and August relieved the situation.

¶ A Japanese paper contains an account of the lowering of the flag of Rear-Admiral Hubbard and the raising of the flag of Rear-Admiral Joseph Murdock on board the U.S. flagship *Saratoga* in Yokohama harbor. The scene was impressive, and the guns saluted the retiring and new commander of the fleet. Admiral Murdock is the son of Dr. J. N. Murdock, for so many years corresponding secretary of the Missionary Union. He represents the finest type of our naval officers, and is worthy of the high honors that have come to him.

¶ The singing at the Missionaries' Conference in Boston was thoroughly inspiring, and deepened the regret that the great missionary hymns of the church are not more widely known and used. The Missionary Hymnal, published by the Publication Society, contains the finest of these hymns, and it would be an education for any church to get this little book, costing only fifteen cents, and learn the hymns from the first number to the last. There is not one that is not worth committing to memory, not one that it does not inspire the soul to sing. The selections made at the conference

showed a fine taste, and the use of this hymnal in missionary meetings would be most helpful. References to it are made in the missionary programs. With such noble hymns as are at our hand, we have no excuse for not making church music the handmaid of reverence and devotion.

¶ The Japan Baptist Theological Seminary at Tokyo sends out its first annual calendar, for 1910-1911. The faculty numbers seven, with W. B. Parshley as president. Yūgoro Chiba is dean and professor of theology. Two other professors are Japanese: T. Takahashi and K. Sato. Among the entrance requirements is one that calls for two years of membership in a Christian church and suitable qualifications for the Christian ministry. A physical examination is required. And aid is "not granted to students other than Baptists nor to those who use tobacco."

¶ At the call of a number of leading laymen, including Governor Foss, about fifty prominent Baptists of Boston and vicinity met at luncheon to listen to Rev. Wm. Fetler and Dr. MacArthur concerning the needs of the First Baptist Tabernacle in St. Petersburg. Mr. Fetler made an effective statement, and Dr. MacArthur added his heartiest endorsement. It is hoped that a very substantial amount may result for the work, although pledges were not asked for at the meeting. Mr. Fetler has gone South in company with Dr. MacArthur, and will have a number of meetings in the larger cities, after which he purposes to return to his work in Russia. First, he will have to stand trial in Moscow, where all sorts of false accusations have been made against him. He has made many warm friends in this country, and we sincerely hope that he may receive the full support needed. We speak of him and his work elsewhere, using largely an article furnished by the editor to the *Congregationalist*. It is interesting to know that some Congregationalists are deeply interested in this movement, which is broadly evangelical in its character.

¶ It is difficult to realize that fifty years ago this country was in the throes of civil war, with "black care" an unwelcome guest in nearly every household and uncertainty prevalent everywhere. As the

sad events of those days are recalled a united North and South should constantly voice thanksgiving to God for peace and brotherhood, and the slow but sure wiping out of sectional and factional lines. Denominationally as well as politically, there should be no North or South, as there is no East and West. One great Baptist brotherhood is the goal.

¶ The Home Mission Society has been urged year after year to enter Haiti as a mission field. Undoubtedly the need of mission work there is great enough, but the political conditions are not sufficiently stable to make the undertaking advisable at present, even were the funds in hand. With the revolution now in progress it is not possible to tell from week to week "who is who" governmentally in the ill-fated island.

¶ Those who have insisted that Japan was bound to get into war with us must be sadly disconcerted by the readiness and grace with which the Japanese government volunteered to alter the treaty agreement with England which would have conflicted with the peace pact proposed between England and the United States. Great Britain, under her agreement with Japan, was bound to support Japan by arms in any war that might arise in defense of territorial rights or special interests. Under the amended treaty this does not apply in the case of war with a nation with which either contracting party has concluded an arbitration treaty. Japan has not only voluntarily taken this step, but is desirous of making an arbitration treaty with us.

¶ Tuskegee has received the gift of a hospital to be known as the "John A. Andrew Hospital." Boston friends who do not wish to be known have given the hospital as a memorial to the famous "war governor" of Massachusetts, who died in 1867. He organized in 1863 the first negro regiment to serve in the civil war—the 54th Massachusetts Infantry; and after the war he urged the conciliatory policy toward the South which Lincoln intended to follow.

¶ The United States has a new Roman Catholic archbishop, Edmond F. Prendergast of Philadelphia having been elevated to this office by papal bull.



SUIFU, HIGHEST NAVIGABLE POINT ON THE YANGTZE, WEST CHINA

On the Rim of the World

By John L. Dearing, D.D., of Japan



COMMON it is to call Boston the Hub of the world, and enthusiasts say of the universe. It is easy at least in mission matters so to regard the birth-place of Judson and the headquarters of the Foreign Mission

Society, and if we grant this, it makes a convenient starting-point whence so many missionaries have gone out as spokes toward the rim. To those who slowly and laboriously reach points in the West China field, 14,000 miles and more from the Hub, belongs the honor of dwelling as nearly as possible on the Rim of the World.

Let us imagine the long, tedious journey as taken, "approved as written" so many times by others—the journey across America, the 8,000 weary miles across the Pacific,

the steam journey of 1,000 miles up the Yangtze and the 800 miles or more of slowly working up against the swift rapids of the Upper Yangtze by aid of house-boat and coolies and bamboo cables, till Suifu is reached, and then still another hundred miles of slow progress up the Ming River to Kiating, where we bid adieu to the boats and take a "chair" for 100 miles more on to Yachow. If we really wished to get to the very Rim we should still journey wearily on for twelve days more till we reach Ning-yuenfu, but a tender-foot will begin to feel when he has reached Yachow that he is far enough from home to pause a bit.

At this point what do we find? Had you been there last February you would have seen a company of missionaries meeting at the farthest point from headquarters of any conference ever held by American Baptist missionaries. In point of time it was between five and six months distant. Modern inventions have brought it into close touch

by the cable, but the best mail service — with all the recent improvements introduced by the English Superintendent of Posts, by which coolies take our letters and run night and day overland to Hankow some 1,000 miles distant, where the steam takes them on — still requires some two months at best to reach the Hub. If it be a paper, however, it still must come the wearisome way and slow, up the river, reaching us when so old that its news is no longer of interest. One readily turns from the perusal of such stale news to listen to the fresher and more interesting story of some traveler or missionary who is ever ready to recount his experiences as he has wandered through the hills and mountains of the Thibetan border or among the wild tribes just over the hill-tops.

One need linger here on the Rim of the World but a brief time before the *wanderlust* gets to working in his blood. Everything about him suggests and encourages it. Right through the little town passes the

main road or trail over the mountains leading direct from Peking to Thibet. Over this road march the soldiers who are sent to keep order among the wild tribes. Standing on the main street of the town are the mules and little horses which have brought their burdens of hides and musk and wool from Batang and Lassa on their way to Chengtu, or to load onto rafts which take the goods from here down the river to the points where boats may navigate. It may be that the horses of the caravan are headed toward the west, in which case they are doubtless loaded with cotton yarn and cloth and other necessities for Ningyuenfu and interior points. And ever and anon you will note a line of coolies starting out with the gigantic burdens upon their backs of the famous brick-tea packed up in compact packages, so that they may easily carry from 200 to 250 pounds these long weary miles over the mountains into Batang or Ta Thisen Lu, where the Tibetans are eager purchasers. Last February one might have seen the iron-



A TYPICAL CHINESE GATHERING



MISSIONARY HOMES IN CHENG TU OF MESSRS. TAYLOR, DYE AND FOSTER

work of a new modern bridge which a French engineer has been engaged to build across a river some twelve days' journey over the mountains, being laboriously divided up into man-loads, to be taken in single loads or, where impossible, arranged for several coolies to bear. This bridge of some 400 feet in length was estimated to make some 1,700 man-loads as it was slowly carried through the town up the mountain path and out of sight into the great unknown.

About the streets of the town could almost daily be seen the coolies who had brought in from the neighboring coal-mines huge baskets of coal which had been crudely mined and which were sold for but a trifle per basket. The main street was often blocked for traffic by the large number of these coolies waiting for buyers. An interesting place in the outskirts of the town was an old temple which had been requisitioned by the government as a place of manufacture of the famous Peking carts. No such thing as a cart is to be seen in the town away from this temple-ground, nor can a cart be seen within hundreds of miles of this border town. Nevertheless, an order had gone forth from Peking months before that the pathway over the mountains should be made into a cart road. It is claimed that one sole and empty cart drawn by many mules has once been dragged over this road from Peking through to Batang. Had not a missionary vouched for this I should reluctantly believe it. The road does not indicate that such a thing were possible. Nevertheless, it is said to have been done

and so reported to Peking, and the central government, which is eager to establish close communications immediately with Thibet, at once sent forward a company of men from Peking to begin the manufacture of carts for this road in this temple. And there they are, the wonder of the populace, who had never before seen a cart or wheeled vehicle of any kind. Two or three are completed and others are slowly in the process of making. It is doubtful if ever they will be wanted, or of any use in this remote town, where every one walks or rides in a chair.

One of the pathetic sights is the Mission Hospital on the main street of the town. Why pathetic? Think what this means. There is not another hospital for hundreds of miles to the north of here, not till one stumbles upon one away to the north somewhere in Russian Siberia. To the west thousands of miles over the mountains, away through Thibet and perhaps in Persia somewhere, one may be found. To the south one may travel long stages through the mountains before in distant Burma medical aid and a hospital may be available. Where in all the world is medical aid more imperative or where will a less occupied field be found? All through this Rim of the World country this hospital at Yachow stands alone. And through the apathy of American Baptists, though the building was sometime since erected, it is not yet furnished and the doctor in charge, Dr. Shields, has no suitable equipment with which to meet the sick and needy who come out of the wilds seeking aid. Only a



TEMPORARY BUILDINGS OF CHENG TU UNION UNIVERSITY

short time since the doctor was compelled to send a poor fellow, who had come twelve days' journey from the interior to ask for help, four days further on his journey to the east to Chengtu, for the help that he could not give for lack of equipment. One sees ignorant suffering humanity all about. Ignorant that help is possible. Suffering where medical aid is within bare reach, but that skill cannot be utilized for lack of a few paltry dollars to equip a hospital. Never in my life did a hospital so appeal to me as does this one on the very outskirts of civilization. Nothing beyond to aid human suffering. It must appeal to the sympathy of men as one thinks of the need.

The gospel is being grandly lived as well as preached in this part of the Rim of the World. Men are dying too here for the Master's sake. The sainted Salquist has but just laid down his burden. When I was with him in February he was apparently strong and prepared in training and knowledge of the people and their life for years of service, carrying burdens that no man should be asked to carry, simply because the men of heroic mold seem lacking to stand by the side of such heroes and share the load; conducting a theological seminary and the sole English teacher in it; directing the affairs of the station church and adviser to the Christians, as well as frequently preaching for them; taking charge of the entire evangelistic work in all this section with some fifteen outstations or towns from one to four days distant from Yachow, and often visiting them during the absence of another missionary on needed furlough; mission treasurer for the West China Mission; agent for the transportation of goods

for missionaries who needed his help; and other duties too many to name here;—carrying all this is what leaves today but the name and the inspiration of a noble life to the West China Mission instead of the living presence of this man of God so loved by natives and missionaries. And other missionaries, too, are feeling the heavy responsibility to attempt far more than they can do, because they are not supported. These men facing the grand opportunity which is now theirs say, with the words that Salquist himself used, "There are times in a man's life when he is called upon to do more than his strength will justify, and this is one of those times."

Will the Christian Baptists let this continue? This territory is peculiarly Baptist ground. Having divided up the field between the different denominations, Baptists alone occupy this vast tract. Although we have but just begun to occupy, yet the good name of our work is widely spread. The traveler and missionary Edgar, who has journeyed all through the mountains, declares that there is scarcely a village where our work is not known about and spoken well of. This opens the way. And then the wild tribes just over the hills, but six days from Yachow, are said to be more than 500,000. These men have yet to hear the first word of Christ and his gospel. To Baptists who border in their work upon these tribes falls the responsibility of reaching them, either by going themselves or by training Chinese Christians who shall go. Thibet attracts the attention of the world, but Thibet is closed. These peoples are open here on the Rim of the World to Christian teachers. Where are they?



SPANISH BRIDGE ON MISSIONARY ROAD

A Sample Sunday in Porto Rico

By Superintendent A. B. Rudd, D.D.



It is a typical Sabbath day in Porto Rico. The day dawns bright and beautiful in the graceful island hills. Notwithstanding the fact that the missionary has spent on Saturday some six hours in the saddle, made several visits by the way, married two couples (father and son were the bridegrooms, in the same house and married with the same ceremony), and preached at night to a large congregation, as he looks out Sunday morning over the glorious landscape from the balcony of the Don Nicanor Vina's quiet country home, he is living — and living, too, in the midst of such magnificent opportunities. True, his bones are a trifle sore, but the twenty-two years on the mission field have accustomed him to this.

After a cup of superb Porto Rican coffee and a bite of baker's bread, Don Angel (pronounced Ang-hel), the native preacher of this field, and the missionary start on foot (our ponies have earned by their Saturday's jaunt at least a Sunday morning's rest) for the river a mile or more away, where in due time a large crowd of quiet, well-dressed, respectable country folk

have gathered to witness the baptism of the new believers. With reverence and intense interest they listen to the songs of praise, the reading of the Word, and the explanation of the Master's last command. It was a beautiful, tender service. Reader, if you had been there, you would have thanked God anew for his gospel of peace and light. This ended, one by one—beginning with Leoncillo Hernandez, a handsome, intelligent lad of fourteen years — the missionary led nine candidates into the silvery stream, where they were buried with Christ by baptism into death. I think the Master was with us. As we left the river a woman who had never before seen a baptism said to the missionary: "This is the truth. I am going to accept it myself and I want my children all taught this religion. This whole barrio will soon be won over to the truth."

Six months before, the writer had baptized seventeen believers at this same spot, and with them organized the Quebrada Grande Baptist Church. Of these one has already been called home. He was thus "absent but accounted for."

The morning of our Sunday in the hills is gone. Early in the afternoon the little folk and the big folk begin to assemble for

the Bible school, and in such numbers that soon the large front room of Don Nicanor's house is overrun, the overflow—a class of twenty-three children—taking refuge in the dining-room. What a delight it was to tell these interested children the story of Elijah, Jezebel and Ahab, and see how eagerly they took it in. To talk to such a school, all so eager to learn, was an opportunity not to be despised.

But the missionary is under promise to administer for the first time to this new church the Lord's Supper. Accordingly at the close of the school the congregation listens to a sermon on this impressive ordinance, and then with hearts full of gratitude to God for having led them into the light, the church commemorates the sufferings of Our Lord. Calls for professions of faith are rarely given on such occasions, and yet the missionary had the feeling that there were some among us that afternoon into whose hearts the light had broken, nor was he mistaken. Three came forward to declare themselves on the Lord's side. It was good to be there. The Master owned and blessed his Word. There was joy among us, and I am sure there was also joy above. On the previous evening an elderly woman, mother of our hostess, who on the missionary's previous visit had left the house in disgust because a Protestant service was to be held, came forward and acknowledged Jesus as her Saviour.

This church and growing congregation have no house of worship. Their services are held in the home of Don Nicanor, who, though not a Christian, is deeply interested in the gospel. He offers to give a lot and

the little church has secured \$30 toward the erection of a chapel. The missionary told them to bring it up to \$50, and he would see if the rest could be gotten. Reader, "the rest" needed is \$400. WILL YOU GIVE IT?

But our Sunday is not yet over. It is 4.30 P.M. Good-byes have been said, and we must now hurry across the hills to Trujillo Alto (Troo-heel'-yo Ahl'-to), a little town where services are announced for the evening. The shades are falling as we enter the village. There is scarcely time for the slight meal in the unattractive little restaurant before the service hour. We find in the town a very different atmosphere. This is one of the most fanatical towns in all the island. The scant gathering in our little service hall forms a striking contrast to the numbers gathered at the country afternoon service. I find that even here the Master's promise comes true. He again honors his Word, and a young girl at the close of the sermon makes public confession of faith.

With glad hearts and tired bodies we climb once more into the saddle and while away an hour and a half discussing missionary problems, planning the work of the week, and meditating on God's goodness and the rich opportunities which our sample Sunday has brought us.

Home and rest are sweet after such a day. The missionary cherishes the hope that, when the Day of Life shall have passed and we are gathered in that other Home, he shall up there look into the faces of many to whom it was on this busy Sunday his privilege to minister.

Rio Piedros, Porto Rico.





In the Maritime Provinces

Editorial Correspondence



MAKING the steamer *Calvin Austin* on Thursday morning, August 17, bound from Boston to St. John, N.B., I sailed over a glassy sea, rested through an afternoon, slept as those at sea sleep when all is well and ozone breezes are fresh, and awakened at approach of the New Brunswick capital, set beautifully on its bay-surrounded hill. A walk in early morning^{ing} up to the central park gave appetite for breakfast on the *Prince Rupert*, the snug seagoing boat that presently steamed down the Bay of Fundy for Nova Scotia, bearing a goodly delegation of New Brunswickians bound for Bridgetown and the Maritime Provinces United Baptist Convention. Acquaintance was soon made with Secretary John H. MacDonald, D.D., of Frederickton, D. McLeod Vince, K.C., D.C.L., president of the Convention, Missionary Clendinning of India, Dr. McIntyre of the Foreign Board, and many others,

who gave warm greeting to the visitor from the States. Two hours or so brought us to Digby, favorite resort of summer visitors; and a railroad ride of an hour or two on the "Flying Yankee" finished the trip at Bridgetown, a pleasant village in the midst of heavily-laden orchards. Here we experienced the genuine Nova Scotia hospitality. How the little village managed to stow away the three hundred invaders one could not see, but it was done, and still smiling Pastor Norman A. MacNeill would have welcomed another incursion. It was impossible to feel like a stranger in that cordial atmosphere, and good to experience and witness such generous welcome. Every courtesy was extended to the group of visitors, who were given seats in the Convention and publicly received.

The Baptist church in Bridgetown has a commodious house, well arranged, and its capacity was fully tested. The first day was given to the Institute, which affords the forum where the ministers and laymen discuss all sorts

of questions with the freedom of their opinions. The papers and discussions were anything but dry, and made it evident that the Maritime brethren as a rule hold pretty strongly to sound doctrine and would say "amen" to Dr. Strong's Philadelphia confession of faith. There was just enough injection of critical ginger to keep things moving. The evening session was devoted to Echoes from the Baptist World Alliance, and five of the pastors who were in

time was on the question of making \$800 and a parsonage the minimum salary of a pastor. That this was desirable was conceded, but how to accomplish the result was the point around which discussion entangled itself. A proposed plan to assess the membership was finally discarded, and the Home Mission Board was left to wrestle with the problem.

The reports of the home and foreign mission boards were presented in printed



THE MAIN RECITATION BUILDING OF ACADIA UNIVERSITY

Philadelphia proved that they had been attentive and intelligent hearers.

The Convention began its sixty-sixth annual session Saturday morning, and held to its work for three days, the intervening Sunday being filled with three services. The attention to business was marked. The program was made up so as to allow full discussion of the missionary and other work. One or two questions of unusual interest came up, and there was animated discussion, very much like that to be heard at some of our associations and conventions. The debate that consumed most

form, discussed by sections, and subjected to rigid inspection. The evening sessions were inspirational. Foreign missionaries spoke on Saturday evening, and on Monday evening the president and principals of Acadia University set forth ably the work and successes of that institution, of which the Maritime Baptists are justly proud. The closing evening brought addresses from the home mission fields. Rev. F. W. Patterson, of Alberta, represented the western missions, and Professor Gilmore, of McMaster University, the Ontario Baptists. It may be said here that the Cana-

dian Baptists have voted to unite their mission work under a single Board, which will have its headquarters in Toronto, and this centralized plan will come into operation after the October convention in Montreal. Readjustments are now making in consequence, and a general strengthening of the work is looked for.

My purpose in visiting the Maritime Convention, apart from the fellowship, was to propose that the Canadian Baptists, since they have no magazine of their own, should adopt *MISSIONS*, and thus help in making a North American Baptist missionary magazine. The proposition was most cordially received, and the convention unanimously voted its approval and recommended *MISSIONS* to pastors and people as a means of gaining the wider missionary vision and stimulus. It is understood that this does not interfere with any plans which the new central body may wish to carry out. *MISSIONS* believes that it would be good for our people to know what the Canadian Baptists are doing in home and foreign mission work, and equally helpful for the Canadian Baptists to have the full range of our work. We all need to get out of our corners and feel the sweep of the world movements. To increase the new Baptist world consciousness is the aim of *MISSIONS* in this proposal. The same proposition will be brought before the Ontario Convention, and if *MISSIONS* can serve the wider cause in this way we shall be most glad to do so. In any event the brotherly kindness of the Baptists at Bridgetown will be gratefully remembered.

Two delightful days were spent with Dr. Stackhouse at his charming home in Wolfville. If one doubts whether a traveling secretary has to make sacrifice, a sight of his family group from which he is compelled to be absent most of the time would be enough. And such an apple orchard! Nova

Scotia is said to have a record crop this year, that will bring probably two and a half millions of dollars to the fruit growers of these wonderful Nova Scotia valleys. I hope this will increase the missionary offerings; but prosperity does not always mean added benevolence.

Now I had my day in the land of Evangeline and followed the course of the loyal and hapless French maiden, standing on the site (supposedly) of her father's farmhouse, drinking from her well, tarrying in Grand Pré, inspecting the old church and ancient house, and recalling that tragic history which our Longfellow has immortalized. We went to the beach on the bay of Minas, looked across to old Blomidon's forbidding cliffs, and wondered just where the British ships once lay waiting for their human freight. A summer colony now inhabits the beach. Commerce too has invaded the land, for an Indian entices you to buy fresh-woven baskets, while paleface traders display the amethyst and opal of the neighboring cliffs.

I also had a chance to see the excellent plant of Acadia University, with President George B. Cutten, D.D., as guide. The new science building, Carnegie Hall, is one of the best equipped buildings of its kind. The campus is fine, the location ideal for study and wholesome life. No wonder the Acadians love their *alma mater*. And when Principal DeWolfe, D.D., had taken me through the Seminary, with the home-like dormitory, it was easy to understand one strong attraction which the men find in Wolfville. Acadia has won a remarkable rank for scholarship of the thorough sort; and the new president has raised the \$150,000 endowment which the gift of \$50,000 from Mr. Rockefeller stimulated. The college students number something over 200, the seminary students 100, and the academy students as many more. The

graduates are found in all our theological, technical, medical and law schools, in our pulpits, and rarely fall into innocuous desuetude. Dr. Stackhouse, our stalwart secretary of the Laymen's Movement, is an Acadian and found his wife in the seminary; and he is just a sample of the sturdy stock of a land as yet unswept by

the tides of immigration. Academy Principal W. L. Archibald, by the way, is a University of Chicago Ph.D. Educational reciprocity has long been established. Between Baptists on either side of the line there are no barriers to brotherhood and closer acquaintance will mean increasing fraternity, leading to hearty co-operation.



ACADIA SEMINARY HALL AND DORMITORY

In Connection with the Maritime Convention

It was good to see the welcome given Dr. Stackhouse in his home territory. He was repeatedly called to the platform, and everybody knew him. The *Maritime Baptist*, in its convention report, says :

"Dr. Stackhouse, whose height makes impossible his ever being hidden in any audience, was invited to make a speech. In a short speech the tall doctor told of his interest in the 'magnificent progress' made by the United Baptists of the Maritime Provinces. 'Home Missions in the Maritime Provinces is a mighty important work.' 'You have enough men and money to man all the churches.' He closed with a few words upon the theme on which his heart is set, the work of the Laymen's Missionary Movement, and pleaded with the churches to live up to the ideal set before them."

The *Maritime Baptist* says, in its excellent Convention report: "The committee appointed to consider the proposition of Dr. Grose, editor of *MISSIONS*, reported that they heartily recommended the acceptance by this convention of the proposal, believing that the familiarity of our people with the publication will greatly facilitate the missionary enterprise."

The Report on the State of the Denomination gave the following figures: Baptisms, 1,578; baptisms last year, 2,339. Present membership, 64,105; membership last year, 64,865. Addition to the ministry by ordination, 9; total additions, 18; total removals, 18. Number of ministers in Maritime Provinces, 313. Total amount received during year for denominational purposes, \$61,975.



Devotional

A Prayer for Benevolence

GOD, our Father, remember not our past shortcomings, our lack of service, our indifference to the spread of Thy kingdom and to the needs of those who sit in darkness and the shadow of death. Endue with especial grace, we beseech Thee, Thy church throughout the world. O Thou who lovest a cheerful giver, cause all Christians to minister liberally and cheerfully of their substance to the making known of Thy Name. Enrich with Thy Holy Spirit all who labor for Thee in distant lands. Deliver all Mohammedans from the delusions of the False Prophet. Pity blind idolaters who know not the true worship. Safeguard, we pray Thee, the missionaries in China, and grant peace and new life to the people of that great Empire. Let Thy love be made known, and Thy saving grace, among all men. To the glory of Thy Great Name. Amen.



The Missionary Import of the Lord's Prayer

BY REV. JAMES A. FRANCIS

A Master was praying, the disciples listening. He ceased. One of them said, "Teach us to pray," and he gave them this outline, so brief that it can be read in one minute, so deep that it has not been fathomed in twenty centuries. It brings together the heart of God and the needs of man and they fit as the ocean fits the shore. Notice, "Our Father, who art in Heaven" — a child speaking to his father; "Hallowed be thy name" — a worshiper speaking to his God; "Thy kingdom come" — a citizen speaking to his king; "Thy will be done" — a servant speaking to his master; "Give us this day our daily bread" — a beggar speaking to his benefactor; "Forgive us our debts" — a sinner speaking to his Saviour; "Lead us not into temptation" — a pilgrim speaking to his guide; "Deliver us from the evil one" — a captive speaking to his deliverer.

Notice how first things come first. The

first petitions give us the mighty program of Christ, world wide, age long, and comprehensive as the dream of God. The second three give us God's provision for our needs while we work the purpose of the first three — daily bread, daily forgiveness and daily leading, assured while we work for the hallowing of his name, the coming of his kingdom and the doing of his will. God gives no power to a purposeless life, but all of his resources of grace are behind the man who launches his tiny craft on the Mississippi current of his will.



Thoughts to Grow Upon

Religion is not merely the art of dying well, but of living well. Therefore my prayer is:

Teach me the harder lesson — how to live!

Chasten and train me in the sharpest school of life;

Fit me for conflicts still; Thy Spirit give,
And make me more than conqueror in the strife.

Sins are easier kept out than driven out.

Every time a Christian goes wrong he makes it harder for some sinner to go right.

Conscience is the eyes of the soul, and how troublesome is the least mite of dust falling in the eye, and how quickly does it water and weep upon the least grievance that affects it! — *South*.

The calendar of the First Baptist Church of Jamestown, N.Y., has as the top line on its first page, above a picture of its artistic house of worship, these words: "The Church of the Cordial Welcome." If the church lives up to that, its success is certain; and the record of service, including the raising of the generous missionary apportionment, is easily explicable. We have a right to assume that every Baptist church is fundamentally Christian. We wish it were as correct to assume that it is truly social and brotherly.



JORDAN'S GROVE BAPTIST CHURCH—ONE OF THE COUNTRY CHURCHES

What Can We Do for the Country Church?

By Rev. Richmond A. Smith

PASTOR OF THE JORDAN GROVE (IOWA) BAPTIST CHURCH



HIS is the most important subject at present before the denomination. There are one hundred of these country or "cornfield" churches of our own faith in Iowa, with from 5,000 to 10,000 members. The country church is the source of supply for the leading workers of city churches. From it, too, we draw the larger proportion of ministers and missionaries. Hence these churches must be cared for and nourished as of the greatest importance.

THE FARMER IS COMING TO HIS OWN

"Back to the land" is now the great cry among many philanthropists and reformers. The farmer is no longer looked upon as a boor or ignoramus. Everybody cultivates him except the church; the banks want his money, as well as his business sagacity. The stores and railways seek his business, while society and the lodge often court his favors. But the church seems to have for-

saken the old paths to the county meeting-house and schoolhouse Sunday school, and the winter revival meetings among the farmers.

One of my friends was a country school-teacher in an Iowa county twenty-five or thirty years ago. He still lives in that county and knows it well. There, he says, in nearly every schoolhouse there was a Sunday school at least in the summer; in many, preaching once in two weeks; often, revival meetings in the winter. Now, no winter revivals or summer Sunday schools. As to preaching, of half a dozen church buildings he has in mind, not even one of them is now used for religious purposes. He says not one farmer in ten goes to church anywhere. Hence it has appeared that increasing material prosperity has actually meant a religious decline.

CHANGING CONDITIONS

Twenty-five years ago most farmers owned and worked their own farms, consequently the population was more stable.

THE ELDER'S WIRELESS MESSENGERS



SNOWFOOT AND TOPSY

A state superintendent of missions said of those times: "The city population is changing; the country population is more permanent." These conditions are now reversed. The town is less changeable than the country. Increasing land values have brought about non-resident ownership and a growing class of tenant farmers. This is the great problem before any country church—how to mould this ever-changing and growing mass of renters in such ways that they may be saved and that the churches may not die out.

The country church can do much for itself. It should teach its members to *give* more; to give more money for religious purposes. Many a Christian farmer, whose land and other property is worth from \$10,000 to \$50,000 above all indebtedness, thinks he is doing God service in giving for all purposes combined not more than \$5 or \$10 per year. No other class of Christians gives so little in proportion to ability.

The country church members must be taught to *go* more; to attend more associational meetings, state conventions and Sunday school gatherings, thus gaining a wider outlook. Business and professional men are expected to attend such meetings of their churches. They do so at personal sacrifice and often positive loss. The farmer should assume his proportionate share of such sacrifice.

Members of country churches must be taught to become *personal workers*, and to expect conversions all the year round, even though their church is pastorless. In such ways country churches can do for themselves more than any outside agencies can accomplish. For "there is no help like self-help," and "self-help is the *best* help."

SOCIALIZING EFFORTS

These will be found beneficial, and include the township or neighborhood survey, farm clubs, reading clubs, clubs for the study of scientific agriculture, as well as other lines of special investigation, either helped or directed by the church. Such co-operative concerns as farmers' elevators and creameries sometimes have picnics to which all are invited. Of course there is the basket dinner. Besides, they have a program, with music, recitations, etc. If

the church and its members are actively interested in such affairs, it would be easy to have a brief, pungent address on our duties to religion and God, given between those on crop-rotation and balanced rations. Men who attend no church will give such addresses their careful attention under these conditions.

Farmers need to realize their natural limitations. Many live too strenuous lives. If laborers in mills and factories work too long hours, so do farmers. The latter

church and be to the great advantage of the denomination if its general agents, secretaries and missionaries were instructed to visit and encourage country churches more.

2. Get the *facts* about them: How many country churches now in this state? How many have died out, and why? How many members have the "cornfield" churches now? How many are pastorless? What salaries do country pastors receive? What are present results of country church work in the way of conversions, missionary



"IN THE THICK OF THE CORNFIELD"—ELDER HELPING HIS NEIGHBOR

usually strive to put in more time rather than less. If time is found for the interests of home, church and community, shorter hours must be observed. Likewise there is a great and crying need for more household conveniences in the middle class of farm dwellings.

The parsonage farm has no doubt saved the life of many a country church. However, it needs the most wise and Christian management on the part of the pastor and his trustees, that it may help and not hinder the Master's work.

WHAT CAN THE DENOMINATION DO FOR THE COUNTRY CHURCH?

1. Gain a definite *regard* for it. What! Does not the denomination love the country church? If it does, why are some things as they are? It would help the cross-roads

offerings, student volunteers for missions or ministry?

3. Get *busy* for them. Teach them self-help as already outlined. Have town and country ministers sometimes exchange pulpits. Furnish the Home Mission Society with the means to undertake special work in their behalf, by means of (a) a general representative of country church work, who knows and loves country life thoroughly; (b) by rural evangelists; (c) by co-operating with the extension departments of agricultural colleges in their efforts to improve the moral and material conditions of farmers.

A COUNTY EVANGELISTIC CAMPAIGN

If there is an advantage in having a great simultaneous gospel campaign in a city, how about the same methods in a

township or a county? Let some pastor at the county seat, for instance, be made general manager, with his cabinet, composed of the heads of these departments: Music, press, finance, personal work, etc. If to all available places there were sent at least one speaker and a singer, the results would be marvelous. If all these workers came from within the county, having been drafted from the local churches, there would be no heavy expense. The churches within a given time simply exchange workers.

In this way preachers and others develop unsuspected evangelistic gifts. Leaders in music and personal workers are brought out to the great enrichment of the church as a whole. There should be a weekly conference throughout the union effort of as many ministers, workers, singers or others as possible. Finally the time has come for a great and definite advance all along the lines of country church work, the details of which we have only just begun to work out.



THE PARSONAGE AND INHABITANTS

Syrians in the United States

THE *Survey* is publishing a series of four articles by Louise Seymour Houghton, on "Syrians in the United States." The first installment, "Sources and Settlement," covers sixteen pages, including numerous illustrations and bears abundant witness to painstaking research. Mrs. Houghton resided eight months in Syria, and then personally visited all the important centers of Syrian settlement in this country. Her work was done under the auspices of the Carnegie Institution. The number of Syrians in the United States is variously estimated from 70,000 to 100,000. A large number (8,000) are in California. New York contains about 5,000, Boston 3,000, Lawrence, Mass., 2,500, the largest number in proportion to its size. Philadelphia and Pittsburgh have about 1,500 each, Chicago 1,200, and Worcester, Mass., probably less than 1,000. There are several hundred in St. Louis, in Cleveland, and in Albany, and they are found in numbers in numerous places.

The Syrian is not an Armenian or Turk, although a Turkish subject. He is highly sensitive, having a pride of race almost unknown to other immigrants and even to many Amer-

icans. The South Brooklyn colony is a residential district of well-to-do Syrians doing business in New York. Unfortunately there is an inferior colony of Syrians along the water front near the principal ferries and steamboat landings in New York which is much observed and has prejudiced many Americans against the race. Many of the colonies in various cities are among the most respected and thrifty immigrants. The author naïvely attributes the unusual clannishness of the Boston Syrians to reaction against "New England reserve." She declares it "unquestionable that even the best Boston people, with a few notable exceptions, appear to be unable to appreciate certain characteristics of the Syrian nature and temperament which differ from their own standards;" but she does not tell us what these characteristics are. In Toledo the Syrians (250) are exceptionally prosperous and respected. Farm colonies of Syrians in the West are very interesting, as also the truck-farming by them in the environs of Lawrence and other eastern cities. This clear, straightforward article should be read by every student of immigration.

The Ministers' Benefit Fund



THE Board of the Benefit Fund of the Northern Baptist Convention for Ministers and Missionaries announces to the denomination that an active campaign to secure \$200,000 for this fund on or before December 25 begins at once.

The months of July and August were devoted to preparatory work relating to the

Special provision for the expenses of the Board for the ensuing year has been made, so THAT EVERY DOLLAR CONTRIBUTED TO THE PERMANENT FUND WILL BE THUS APPLIED WITHOUT ANY CHARGE AGAINST IT.

Pledges to this Fund may be payable in four semiannual installments, in two years from January 1, 1912.

The general policy of the Board is as follows:

1. To concentrate effort from September to December to secure a fund of \$250,000, toward which \$50,000 has been pledged.
2. To make a careful and comprehensive inquiry concerning the number, the character and the efficiency of similar organizations and the extent of their work, with the conditions on which aid is granted.
3. To evolve a plan for the coöperation so far as may be practicable of similar agencies, with a view to greater unity and efficiency and a better understanding of all the factors that ought to be taken account of.
4. To ascertain from the most reliable sources the numbers of those for whom some provision should be made and to encourage the appointment in every State of a Standing Committee of Coöperation for this purpose.



REV. E. T. TOMLINSON, PH.D.

general policy of the Board, to ways and means for meeting current expenses and to the selection of an Executive Secretary. Rev. E. T. Tomlinson, of Elizabeth, N.J., has been elected as Executive Secretary, and enters upon his work immediately. Dr. Tomlinson was for about twenty-three years pastor of the strong Central Baptist Church in Elizabeth, N.J., is the author of a number of popular historical books for young people, has for many years been an active member of the Board of Managers of the Home Mission Society, is in the prime of life, and is deeply in sympathy with the objects of the Board. His headquarters temporarily will be Elizabeth, N.J.

It is recognized that most prompt and generous offerings are necessary to secure the \$200,000 required by December 25, in order to obtain the \$50,000 pledged by "A Man from Pennsylvania."

It will be impossible for the Executive Secretary to see personally a tenth of those who should have a large share in this great enterprise. Let every one, therefore, prayerfully consider his duty in this matter and as promptly as possible send to the Secretary his pledge. Pastors of our churches are earnestly asked to bring the subject to the attention of those who are able to make generous offerings for this purpose.

Pledge cards and literature may be obtained from the Secretary.

H. L. MOREHOUSE, *Chairman.*

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL"



THE OUTGOING MISSIONARIES WHO LEFT BOSTON SEPTEMBER 15. FOR NAMES SEE PAGE OPPOSITE

"AND I WILL BE WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD"



Departure of the Missionaries

THE NEWLY APPOINTED OUTGOING MISSIONARIES

TOP ROW: Antony Parsons, M.D., Rev. D. C. Graham, C. A. Kirkpatrick, M.D., Rev. F. N. Smith, Rev. J. C. Jensen, Rev. H. I. Frost, H. W. Smith.

SECOND ROW: Rev. E. Carroll Condict, Rev. U. M. Fox, Mrs. D. C. Graham, Mrs. C. A. Kirkpatrick, Mrs. F. N. Smith, Mrs. J. C. Jensen, Mrs. H. I. Frost, Mrs. H. W. Smith, Miss Florence H. Doe.

THIRD ROW: Miss Isabell M. Adams, Mrs. U. M. Fox, Rev. L. C. Smith, Miss M. D. Jesse, S. E. Miner, Miss M. Daisy Woods, Miss Grace L. Pennington, Mrs. C. L. Bromley, Rev. C. L. Bromley, Miss M. Edith Cruff.

BOTTOM ROW: Miss L. M. Dounton, M.D., Miss Lucy L. Austin, Mrs. L. C. Smith, Rev. S. C. Sönnichsen, Mrs. S. C. Sönnichsen, Miss Lena Tillman, Miss Margaret F. Filliard, Mrs. S. E. Miner, Miss Frieda L. Appel.

CONFERENCE — RECEPTION — FAREWELL MEETINGS — DEPARTURE

THE finest set of missionaries we've ever sent," was the general comment during the meetings of the conference, September 7-12, and the same thought dominated the reception and the farewell meetings later. The meetings were full of inspiration and helpful instruction, the topics under discussion being "Organization of Our Work" (at home and abroad); "Coöperation with the Home Churches"; "Personal Relations of the Missionary" (with regard to Europeans and the government, his fellow missionaries, and the natives and their religions); "The Missionary and His Work," dealing chiefly with ideals — evangelistic, educational and medical; and "The Spiritual Life of the Missionary," dwelling on its cultivation by means of study of the Bible, prayer and faithful work for the Lord. Much useful information was given the new appointees, the advice and pointers offered by older missionaries being especially helpful, because of their experience and added knowledge of life abroad. The devotional services

lasting for a half hour each morning, and under the leadership of members of the Board of Managers was a feature of the day, giving to all renewed strength and courage for each day's work. The return of Dr. Barbour near the close of the conference gave special pleasure to all present at the meetings.

On Wednesday, September 13, the missionaries were present at the meeting of the Board of Managers, in order that they might have a better understanding of the administration at home. In the afternoon a reception was tendered the missionaries by the Boston Baptist Social Union, and the Woman's Baptist Social Union, when an opportunity was given the public of meeting the missionaries. This pleasant, informal affair served to bring many into closer personal touch and created in them a feeling of firm fellowship with the workers on the foreign fields.

THE FAREWELL MEETINGS

The farewell meetings on Thursday were of an impressive nature. Many friends from Boston and surrounding towns were present

both at the afternoon service for missionaries of the woman's societies, including wives of missionaries, and at the evening meeting for all missionaries. The afternoon meeting was in charge of the Woman's Baptist Foreign Missionary Society, Mrs. M. G. Edmands, president, presiding; Mrs. H. S. Ellis, the Home Secretary, presented an enthusiastic, inspiring message from the churches, while the audience was brought into a sense of closer union with the workers in foreign lands by the message Mrs. G. H. Brock brought from the field. At the evening service George Bullen, D.D., the oldest member of the Board in point of service, presided; Secretary Haggard introduced the missionaries, each one answering to his name with a concise, pithy statement of his reasons for going to the mission fields. These were moments of deep interest, but the personal note was completely lost in the expression of joyful and triumphant self-surrender to the Lord's will. The keynote of the evening was again struck in Secretary Barbour's final words to the missionaries.

THE DEPARTURE OF THE WEST-BOUND PARTY

At 11.30 the next morning a party was gathered at South Station to bid farewell to the missionaries departing for China, Japan and the Philippines via the Boston and Albany Railroad. An itinerary had been previously prepared, arranging for a meeting in Chicago at the Englewood church on Sunday morning, September 17, and a rally in the afternoon at the Second Church; services at Omaha, Colorado Springs, Los Angeles, and several other places in California. Work alternated with play, for the missionaries were royally entertained in Omaha and Colorado Springs; a ride was taken around Redlands and a visit made to the University of Redlands; a reception was tendered at Los Angeles by Mrs. Scott, honorary president of the Woman's Baptist Foreign Missionary Society of the West. On Wednesday, October 4, the party sailed from San Francisco on the Pacific Mail Steamship *Siberia*.

THE SAILING FROM BOSTON

The party bound for Burma, Assam, South India, and Bengal-Orissa sailed at

three o'clock on Friday, September 15, on the Leyland Line Steamship *Bohemian*. Many friends gathered to bid them farewell, and all assembled for a most impressive devotional service aboard the boat. Then amid the smiles of friends and the prayers for God's richest blessing upon them, our missionaries sailed away.

LOCAL FAREWELL MEETINGS

To many of the missionaries receptions were tendered by their home churches before their departure. The church at Fairport, N.Y., had a farewell service for Mr. and Mrs. D. C. Graham, who go to West China. These friends are practically supported by their home church. The farewell service for Miss Mary Kurtz, who returns to South India, tendered by the Calvary Baptist Church at Williamsport, Pa., took the form of a church supper with a public meeting thereafter. Miss Margaret F. Hilliard was tendered a reception at the First Baptist Church in Haverhill, Mass., shortly before sailing to fill her position as teacher in the kindergarten at Tokyo, Japan, established by the Woman's Baptist Foreign Missionary Society. The young people of the church presented her with a beautiful silk flag, and after an interesting program, Miss Hilliard and her parents received their friends in the church parlors. Similar farewells were given the other missionaries.

STUDY IN PHONETICS

Preceding the conference a course of study in phonetics, as a preparation for the study of the native languages, was given at Ford Building for the newly appointed missionaries. The class began on Wednesday, August 30, under the direction of Rev. Thomas F. Cummings of New Wilmington, Pa., formerly a missionary of the United Presbyterian Board in India, and continued through September 6. The course included (1) grounding in English phonetics; (2) the application of the principles of English phonetics to the special problems of the Asiatic languages; (3) the exposition of the true method of language study for mastering both pronunciation and idiom; and (4) the exemplification of a phonetic inductive method on the basis of John 4, using some modern language as a guide. This course

of instruction was unique in that it was the first time it was ever offered to the missionaries, but it is believed that it will simplify the difficulties of language study and will make them more successful both in learning and in teaching the language.

SOMETHING OF IMPORTANCE

During the year 109 missionaries have sailed, a large number you will say. Just think, however, of the number that have returned this year, and remember that a

large proportion of those going out are sent to fill these vacancies. Note this, too, that of the fourteen newly appointed men, only eight are going for general or evangelistic work. And these eight are to be divided among the mission fields of Burma, Assam, South India, Bengal-Orissa, China, Japan, the Philippine Islands, and Africa. Such extensive fields of work, such urgent need of workers, and so few to go! Young man! Young woman! there's a big place for you in the mission work. Are you going to heed the call or let it pass you by?



Sowing the Gospel Seed

By Missionary A. W. Hanson, Canton

ABOUT 9.30 on Sunday morning, July 23, several of the missionaries of our compound, the Chinese foreman of our printing establishment, our Chinese proof-reader and myself, with about 300 copies of tracts, took our boat and went for several miles down the river to give the gospel to the Chinese in the villages that have as yet been untouched by the missionary. We had a very good reception at all the places we touched. At the first village we anchored our boat and began singing "The Light of the World is Jesus," and before we had finished more than a hundred of the villagers had gathered on the shore near to our boat—men, women and children of all classes,—and from that time until we left the number grew until more than two hundred had gathered to hear the message, all listening with great eagerness and much interest for more than an hour, most of them for the first time having seen a foreigner, or heard the name of Jesus. The glad news of salvation was told by Bro. R. E. Chambers, Bro. John Lake, Bro. P. H. Anderson, and the Chinese brother, Mr. Chow. This was followed by an earnest prayer that God's blessing would rest upon these people, and then as I did not know sufficient of the language to talk to the people I had the privilege and pleasure of giving away nearly 100 copies of a tract that has been blessed of God and has been the means of leading many a Chinese into the light of Jesus Christ.

Leaving there we stopped at another village some three miles further down the river called Tung Po, where we anchored our boat and walked into the village with the intention of getting a crowd together to speak to, when we arrived at a place where a number of Chinese were busily engaged in gambling. After talking with several individuals who expressed a desire to hear what we had to say, our brethren again began to tell of the love of Jesus which taketh away the sin of the world. Gradually many of them left the gamblers' table and came over to hear the gospel message. After several brief talks we moved on leaving them to think of what they had heard and trusting and praying that God's spirit would work in their midst and that some souls would be led out of darkness into light. As we reached the shore where our boat was anchored we had another opportunity of telling the story that never grows old, at the same time giving away more than 100 copies of a tract, "The Truth Manifested," a little book that God has blessed so much among the Chinese, and we trust it may still be the means of leading some souls to Him.

Our hearts are filled with joy as we have these opportunities of going in and out among these people, and though we may not see the immediate results of our feeble efforts we believe that God is willing to bless all that is done for the unconverted. Pray for us that our work may not be in vain.



Wilhelm Fetler, Russian Evangelist

By Howard B. Grose



HE sudden springing up of the Baptists in Russia reads like a romance. It taxes one's credulity to be told that there are more than 36,000 Russian Baptists today, when five years ago it was not known that there were any. Yet that number is doubtless far too small, since new discoveries of unrelated groups of the same faith are constantly being made.

DISCOVERIES FOUR YEARS AGO

It is little more than four years ago that news came to English Baptists of a singular work in progress in Russia, which was plainly Baptist in its character. The Baptist Union of Great Britain sent out Rev. C. T. Byford to investigate, and the result was electrifying. He found that not only in Russia, but in all the countries of Southeastern Europe, there were many churches founded by men who had never come into touch with Baptist organizations, but who had embraced the Baptist faith through the reading of the New Testament which had reached them through colporters, some from Germany, some representing the British and Foreign Bible Society.

RESEMBLANCES TO MOODY

The most conspicuous work at present in Russia is that of Rev. Wilhelm Fetler in St.

Petersburg. Because of his evangelistic power Fetler is frequently called the Moody of Russia, although he is in physique and personality the opposite in most respects of the lamented, sturdy, businesslike, common-



REV. WILHELM FETLER, PASTOR FIRST BAPTIST TABERNACLE, ST. PETERSBURG, RUSSIA

sense American evangelist. Fetler is of the gentle, dreamy, poetical type, a mystic, impressionistic, swayed by the spiritual influences which seem to play constantly upon him. He is like Moody in absolute faith in God and His promises, and in his belief in the indwelling, guiding, impelling Holy Spirit. He is like him also in control of an audience. Personality played a large part in the magnetic power of Moody, as it does in that of this preacher of a simple gospel who has had Russians of high degree and office among his hearers and counts some of the most influential men of the country among his friends and well-wishers.

I will give the main points of Wilhelm Fetler's interesting life story as he told them to me during an hour's chat. There is a charm about the man, and it comes in part from his lack of self-consciousness. He is too absorbed in his work to think of himself, and talks about his work and life with a singular impersonality. He has a sense of humor, too, and speaks English fluently, as he took a four years' course at Spurgeon's College in London.

He is a Lett, not a Russian by birth. His father was an itinerant preacher and col-

porter in Livonia, one of the three Baltic provinces, making a dubious living and suffering many things at the hands of people opposed to his views. Wilhelm was converted before he was fifteen. In company with his sisters and some others he was baptized at midnight, in order to escape persecution and arrest. While bookkeeper in a factory, he preached as occasion offered and taught in Sunday school. Then his pastor began to speak to him about studying for the ministry. But how could he do it? He was helping his parents to the amount of \$100 a year. He had no definite call, but was restless and dissatisfied.

GOES TO LONDON

The pastor one day mentioned Spurgeon's College and that impressed him. Getting the address of the college, he took a dictionary and wrote to Thomas Spurgeon for advice. A reply came telling him to come, and he went at once. That was in 1903, and he remained in London four years and graduated. He wanted to do some Christian work there, and went to the docks and spoke to the Russian sailors. Soon this work grew and the British and Foreign Sailors' Society



THE FIRST BAPTIST TABERNACLE OF ST. PETERSBURG IN PROCESS

furnished a hall where he had meetings for Russian and Lettish sailors. One of the converts is now carrying on the work. He became deeply interested in China, and wanted to go there as a missionary. His one desire was to put out his life at the utmost. "My motto has always been, one hundred per cent for Christ. Everything for Christ, everything." This was said with characteristic intensity.

RECALLED TO RUSSIA

While studying in London the news came in 1905 of the granting of a measure of religious liberty in Russia. Rev. E. A. Carter, a former Spurgeon student, representing a society called the Pioneer Mission, asked him to go to Russia and open a new field. "I considered the question, prayed over it, and the Lord showed me that I must do this. I had my own language to use, instead of taking two years or more to learn Chinese or some other foreign tongue."

On his way he spent two months with his own Lettish people in the Baltic provinces. In that time he established in the church a foreign mission committee in the interest of India and China. He was soon in the midst of a great revival. Two of the leading churches asked him to become their pastor, which he had to decline. They had meetings from five to six hours long, and these became the talk of the town. Not all the members believed in his methods, but the converts came.

RAPID GROWTH IN ST. PETERSBURG

When he got to work in Russia, he began in St. Petersburg but merely on his way, as he had planned it, to Moscow. First he preached for the Lettish Baptists in St. Petersburg. When he arrived in the capital he had no idea where he should stay. He found a warm welcome, and the church of seventy members asked him to stay with them. He told them that he could remain only temporarily; that he came to evangelize the Russians. This was in 1907. The Letts had a hall where he could preach, but he wanted to reach the Russians. So he telegraphed to Princess Lieven, a noble lady convert of Lord Radstock, and baptized by George Muller, and she gave him the loan of the ballroom in her palace for a Sunday-school service. He got a large company of

children together for the first service: "they fell in love with me and I with them." "My heart grew," he said, "and I had to establish a Sunday school for them."

That was the beginning of a work that was to hold him in St. Petersburg and develop into a church of institutional character and wide influence. Soon he had a preacher's training class, and out of that came a Wednesday evening Bible lecture class, to which five to seven hundred people come of every grade, from peasant and artisan to nobility, even to royalty. He uses the blackboard in the style of Campbell Morgan. He also has a Thursday night lecture for the students of St. Petersburg University and high schools, with large attendance and converts who at once become active workers.

DIFFICULTIES AND SUCCESSES IN MOSCOW

If he had gone straight to Moscow, as he intended, he would have been crushed, because in the center of the Greek church it is difficult to do anything, and they would have speedily exiled him on some political pretext. As it is, because he went down and held a series of most successful meetings, he has been arrested and placed under \$2,500 bonds for trial, and it was with great difficulty that he was able to come to America this summer. Further, he said, the Lord had kept him in St. Petersburg so that some of the highest officials should know who the Baptists were. In the beginning of the work spies were sent to every one of the meetings, but seeing that he never spoke of making people Baptists, but only preached the pure gospel for the good of the people, he got favor, and often had been protected against attacks from the enemies of evangelistic effort. Indeed, members of the Russian court had been present at his meetings.

When he went to Moscow the opposition was fierce and bitter. The church dignitaries and papers attacked his meetings. The governor of Moscow closed his halls and sent in a report against him. "But the officials in St. Petersburg examined the reports and said they knew me and did not believe the reports. The government declared my work at St. Petersburg and Moscow to be good and not bad." Hence he is now known as the government's man, and

as a man who loves the government and the people he has wide influence. A great help to the cause has been the recent conversion of a Nihilist, who has become a great worker. This was of course known to the officials, and they feel that if this type of religion can make a loyal citizen out of a Nihilist, it is a good thing to have. So the Baptists have more freedom than any other outside religious party. A church was organized in Moscow and now has a pastor.

pastor also lives in one of these buildings. A dozen hired halls are used in different parts of the city for the gospel work, in which a devoted band of young men assist. But the building work is now at a standstill. To raise the \$45,000 needed to finish the plant Mr. Fetler is now making his appeal in characteristic fashion.

FETLER'S APPEAL TO AMERICA

"We have the Tabernacle half-way up, and Ebenezer, thus far the Lord has helped



HOW THE PEOPLE GATHER TO HEAR THE GOSPEL OF LOVE

A RAPIDLY DEVELOPING GOSPEL PLANT

The evangelist holds meetings in all sorts of places, and has crowds greater than can be accommodated. His plans call for a "Prayer House" that will seat 2,000 people, besides a parish house and parsonage. An eligible site was secured, by permission of the Czar, through the gifts of English Baptists. Two buildings that were on the property are used for the work of the press which has been set up to print tracts and a paper, and for institutional work, which includes a great restaurant that is a practical philanthropy and draws the interest of thousands of workmen. The

us! But now every kopek has been spent. Personally, I have put everything I could in the work: health and time, strength and weakness, and *all* my money, and over that some 15,000 roubles, or about \$7,500, which sum I borrowed on my responsibility. The building has been stopped for lack of funds. 'Wait,' said we, 'we shall go over to our great American brothers, vast in numbers and limitless in their resources, and they, no doubt, will gladly finish what we have begun, to put up the first *Baptist prayer house* in the capital of Russia.' And so I have come as an ambassador of the Russian Baptists in general, and of the First Russian Baptist



THE RIVER NEVA

ST. PETERSBURG IS SITUATED ON THE DELTA OF THE NEVA. IT LIES VERY LOW ON MARSHY GROUND

Church at St. Petersburg in particular. I have not come to you as a beggar, but as a representative of our great King, in the interests of advancing his great kingdom in a great empire. I must soon go back for my trial in Moscow. Besides, my heart is not at ease away from my battlefield and vineyard. I feel myself exceedingly uncomfortable at this collecting work. To speak the truth, I had to compel myself to do it. My business in Russia has always been to gather souls for Christ. Now I have to go about gathering bricks. If much longer, that may lead to my breakdown. On the other hand, if I do not go to get some means there is nobody to do it; and where shall gather the thousands of St. Petersburg who have never heard the gospel if the Tabernacle is not built? What shall I say to my dear people, who have done so much and with such sacrifice?"

Twenty-eight years of age, speaking four languages, consumed with a Pauline passion for the salvation of his countrymen, Wilhelm Fetler bids fair, if his life is spared, to be one of the molding influences in a new Russia.

FINNEY'S INFLUENCE ON FETLER

To come into personal touch with this devoted and fearless evangelist is refreshing and vitalizing to one's faith. His childlike, absolute trust is like the cooling breeze of ocean on a 104-degree day. And you understand the secret of his power when he tells you how the course of his spiritual life was changed by the reading of Charles G. Finney's chapter on the Holy Spirit in his work on Revivals. "That is what I want; I never knew of such a thing in Russia. Coolly, without excitement, I took the Word. The Tempter said, 'That's not for you, only for Moody and such big men,' but from that hour Luke 11:13 has been one of my life verses. I had no manifestation, no feeling, but just took that verse. Add John 7: 37, 39, and you have it all. I believe in God. I find God to be true in everything. I have seen the streams of living water, not because of what I have done, for I am nothing, but because I believe God and take him simply at His word."



On the Northwestern Frontier

By Rev. W. E. Risinger

The Publication Society's Sunday School Missionary for Minnesota



YOU may go to International Falls now by rail if you like, and have a choice between two somewhat different lines. One going the long way round from St. Paul, pausing for a moment at Duluth, then on to Virginia, the Queen of the Iron Range, and from there to Fort Frances, Ontario, and then take the ferry across the Rainy River to the Falls, where you meet the United States custom official, who desires to know how long you have been in Canada; or you may go the more direct route through Brainerd, Bemidji, and on to the Falls without an interview with an official. Owing to my lines of labor for the month, I chose the long way around.

How delightful the morning air on the day I left home! The fresh face of the earth, washed by the tiny rivulets, seemed doubly inviting after the long white veil which it had worn during the winter was removed. The birds flitted to and fro in the branches with an air of expectancy. It seemed good to be alive. Alive to the beauty of the scene, alive to the work in which I was engaged. At last I reached Virginia. At this point Rev. M. Berglund was to meet me, and we were to hold a service in the English and also in the Swedish language in our little Baptist church. The service was well attended, and at its close we took the train northward to Cook, a little village on the Duluth, Rainy Lake and Winnipeg Railway. Mr. Olson met us at the station and with his assistance we carried our baggage to his home, about a half mile into the country. It was midnight when we retired, somewhat exhausted after the day's labor.

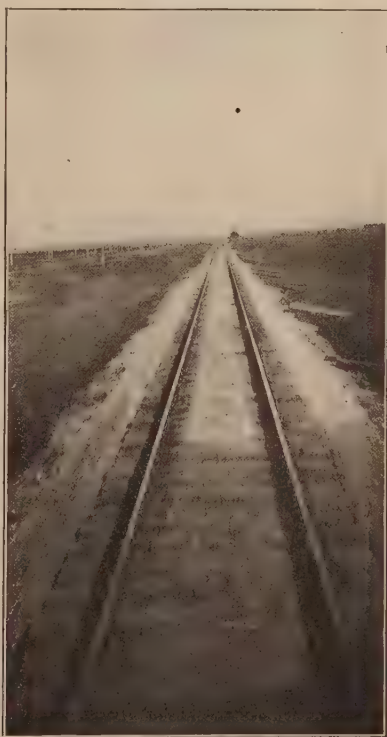
A DAY IN THE WOODS

Next morning Mr. F. Anderson came across country with his team to take us to his home where he had arranged a service at eleven o'clock Saturday morning. After a hurried lunch we journeyed leisurely for eight miles, and at last reached the farm home, and there in the cozy parlor was an

audience of nineteen adults, and thirteen boys and girls accompanied by their school-teacher.

"MISSIONS"

I told the story of "The Little Indian Lad and his First Book," and at the close of the service a little Swedish boy about twelve years of age said to me, as he pulled me to one side, "You learned that story about the Indian lad from MISSIONS, didn't you, Mr. Risinger? I read it there." And I had to confess to the boy that I had read the story in MISSIONS, and then I told him that I wrote the story and he seemed quite pleased to meet the man that wrote



WESTWARD HO! IN MINNESOTA



WILMAR SWEDISH BAPTIST CHURCH, MINNESOTA

the story. MISSIONS in that far north home in Minnesota? Yes, MISSIONS there, and it is helping to carry the glad tidings of missions everywhere. I was happy to meet that boy, and I hope there are very many more boys and girls who will read the story and become eager to help the Publication Society send out the "Old, old story" that gladdens the heart of a sad and sinful world.

AT THE SCHOOLHOUSE

From the farmhouse in the big woods we drove five miles southward to a schoolhouse at Rices, where at three o'clock in the afternoon an audience which taxed the seating capacity of the building greeted us. In response to an invitation to accept Christ as a personal Saviour, eleven persons raised their hands. It was a touching scene. It brought a glow to older hearts who longed for the redemption of Israel, to see the younger people respond to the invitation.

THE FARMER'S HOME

We were invited to a beautiful home in the forest, the home of Mr. John Edblom. The fine large house with its many rooms stands as a monument to the indomitable will of its owner. Mr. Edblom took a homestead here and the trees were cleared from the sloping hillside, converted into lumber, and the house erected. The little family grew larger and now numbers ten children, all healthy and happy. About all they have to eat is the product of the farm, the potatoes and vegetables, meat both tame and wild, creamery butter, rich cream, cheese and fresh eggs. With all this and the

fresh air laden with the odor of the pines, no wonder they are all healthy. A little over a year ago, Mr. Edblom sent for his old father and mother, aged respectively seventy-five and seventy-three years, who lived in Sweden. They came to their son's home and are enjoying the warm hospitality. Their faces beamed with happiness as we sat about the table and ate our evening meal. After supper we all went into the spacious parlor, into which a new organ had recently come, and I was asked to play. I started in with some romping music for the younger folks, and then let my fingers wander over the keys until I could pour out a bit of my own soul in the loved song, "Home, sweet home," to which my own heart turned with longing and from which I was so far removed; and then softly, with the hush of the evening shadows gathering about, I played "Nearer, my God, to Thee," and Brother Berglund caught my spirit and said, "Let us pray," and we all bowed while he led in prayer.

A RIDE THROUGH THE PINES ON A HAND-CAR

We bade our friends good-bye and walked together to the railroad track about half a mile distant. "There they come," said some one, and sure enough a hand-car hove into sight. This was to be our "palace car" for the balance of our journey, and we worked for the price of passage. Five miles in fifteen minutes was the record and we had returned to our starting place, Cook. A fine audience greeted us here at the church and we spent a very enjoyable evening. A journey of eighteen miles and

six sermons — well, that is only one day's record!

ON TO FORT FRANCES

At Cook after the service we were to separate, Mr. Berglund returning to Virginia, while I resumed my journey to International Falls. At eleven o'clock my train pulled in, heavily laden with passengers *en route* for various Canadian places. It was a motley lot. Many were just finishing their journey from the Old World. I searched in vain for a seat alone. There were many sleepers, but they were not in the "sleeper." The foul odor of that overheated coach at midnight was a sharp contrast to the fresh pure air among the pines. Three young Scotchmen were enjoying a game of cards, having made a card table by spreading a genuine home-made Scotch plaid shawl over their knees. One pushed over and said, "Sit down, stranger," so I sat down by his side, and he threw the shawl over my lap, and the three resumed their game. It was soon finished, however, and then they turned their attention to me, anxious to secure bits of information regarding the new land into which they had come. I was glad to tell them what I could. At last it was my turn, so I asked them to tell me of their home land. I have an address on Stories and Story-Telling, which deals with the folk-lore tales. It was an easy matter to get a touch of the Scottish life from the three young men, and for an hour I felt as if I had been transferred to some new land. The grandeur of the scenes, the mountains, the glens, the song and the laughter seem to pour itself through their tales. At last I ventured to ask which of all the stories they loved the best, and strangely enough it was the one which had remained untold, but the fine Scotch lad who faced me said, as his bright eye lighted with an inner flame and the red blood showed through the whitened skin, "Ah, the story of Wallace."

INTERNATIONAL FALLS

Fort Frances and the Falls. An old Indian trading post, whose history goes back nearly a century and a half. The hills about the river are covered with worn and shattered fragments of rock; the lake with its thousand islands lies just up

stream; and even today the wildness of it all makes it possible to see during the autumn season the moose and the deer wading out in the lake to free themselves from the bothersome flies. But civilization has laid its hand upon the river, a great dam has been built from the Canadian side to the United States, and the power of the mighty river, so long free, is brought under the dominion of man, made to light his city and convert the wild forest into paper; for a great paper-mill has arisen at an expenditure of about \$4,000,000. In the year 1881, Mr. Alexander Baker homesteaded what is now the town site of International Falls. In that early day, and for many years after, the only way to secure anything from the outside world was to pack it on your back. Flour, provisions of various kinds, cooking utensils and small stoves were thus carried through the trackless timber to the settler's camp. The face of a stranger was a welcome sight, and the humble hospitality of the settler's home was his, just for companionship's sake; but today the homestead town site is subdivided into small lots, with a twenty-five or forty foot frontage, which sell as high as a thousand dollars each. Many nice homes are already built, and the promise is great for the building of many more.

PROBLEMS

But this is not God's paradise yet. There may be angels in grass and flower and sky and some that wrap the northern lights as a veil about their form. We know that there are those who assist the noble band of Christian workers with their task and they are doing well, but as is true of any border town, there is plenty to see on the other side of life.

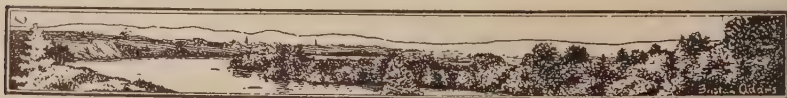
The saloons — and there are many of them — are wide open day and night and Sunday. The lumberjacks come in from the camps only to be made drunk and robbed of their wages. There are quarrels on the thoroughfare and in the buildings, and it must keep God's recording angel busy writing the history of the crime up here. Last Fourth of July a beautiful girl who, because of her environment was sinned against and in despair, climbed to the top of the great conveyer at the paper mills, paused for an instant and then

plunged downward, a fall of one hundred and forty feet. Surely the wages of sin is death. In a town near by I saw a white man arrested with two Indians, having intoxicating liquor in his possession; and turning my eye in an opposite direction, I saw a drunken lumberjack draw a dagger to send to his death, if he could, another fellow-being who pursued him with doubled fists and profane oaths. All this happened in less than half an hour. Yet, may I add, there are many here who are as the salt of the earth in the community life, striving and planning and hoping for the day when such tragedies shall pass with the night and the brightness of a new day will be at hand. For civilization makes its greatest progress when it goes hand in hand with Christianity.

A CHURCH ON THE FRONTIER

Back in the year 1899 Mr. McLean became a missionary pastor in this wild country, serving the Baptist interests across the river at Fort Frances, and ministering to

the needs of the few Baptists at the Falls. We as Baptists were the first on the field, and secured fine lots for a church and parsonage. The buildings came later and now our interests are well cared for in this respect, as we have a beautiful little building on a corner lot. Rev. J. Oliver has been for some time on the field and the work is in splendid shape. One of the great forces in the church life is the Ladies' Aid Society. Here is a glimpse at one of their records, which speaks eloquently of the spirit: "The Ladies' Aid came early and labored so industriously upon the work provided by the chairman that it was found necessary to appoint a special purchasing committee to obtain more material." When that sort of a spirit is found the future of the work is quite sure. The services in the church are well attended and there is a cordial spirit manifest. We can only hope that in the progress through the years the church may meet the needs of the community with the spirit of the Master.



Free Baptist Facts and Figures

THE following interesting facts are taken from the Free Baptist Year Book and Register for 1911:

In the General Conference membership there are 1,186 churches, 1,112 ministers, 51,670 resident members, and a total membership of 70,880.

Maine leads in the number of churches, with 182; New Hampshire 83; Michigan 88; New York 122; Southwestern Convention 51; Illinois 71 white, 61 colored; Ohio 63; Wisconsin 30; Minnesota 22; Iowa 27; Rhode Island 34; Massachusetts 16; Vermont 27.

The contributions for State work were \$5,663; foreign missions \$40,065; home missions \$7,972; education \$2,411; women's missionary society \$9,778; total \$60,018.

The educational institutions are Bates College, Lewiston, Me.; Hillsdale College,

Hillsdale, Mich.; Keuka College, Keuka Park, N.Y.; Parker College, Winnebago, Minn.; Rio Grande College, Rio Grande, Ohio; Stover College, Harper's Ferry, W.Va.; Lyndon Institute, Lyndon Center, Vt.; Maine Central Institute, Pittsfield, Me.; Manning Bible School, Cairo, Ill.

The United Society of Free Baptist Young People is the general organization. The local societies are Christian Endeavor Societies as a rule.

The officers of the General Conference are: President, J. W. Mauck, LL.D., of Hillsdale College; Vice-Presidents, G. F. Mosher, LL.D., Rev. T. C. Laurence; Corresponding Secretary and Treasurer, A. W. Anthony, D.D.; Executive Committee, Rev. R. D. Lord, G. F. Mosher, Dr. T. H. Stacy, S. C. G. Avery, Harriett A. Deering, L. M. Webb, O. D. Patch.

Women's Work in Missions

Woman's Part in Christianizing the World

By Mrs. Andrew MacLeish

President of the Woman's Baptist Foreign Missionary Society of the West



OMAN'S part in the Christianizing of the world grows directly out of her obligation to Christianity. This obligation is, of course, the basis of all missionary endeavor, but women

owe a special debt to Christ, and therefore there is laid upon them a special obligation to extend to non-Christian lands the Christian conception of womanhood. For it is only under the Christian religion, and its noble predecessor, Judaism, that woman's place in society and in the family is recognized as in any sense co-equal with that of man. Under Confucianism she is a drudge. Her bound feet but symbolize the cramping of her mind. Under Mohammedanism she is the plaything of her master, closely secluded in the harem lest other eyes than those of her lord shall look upon her beauty.

Under Buddhism her only hope of heaven lies in the possibility of her being born a man in some future incarnation. Under Hinduism her condition is most hopeless and degraded, for there the very religion of the land uses woman's body for vile rites. In beautiful, artistic Japan we might look for better conditions, and they are better, but even here the daughter or the sister may be sold into a life of vice to raise money for the needs of an ambitious father or brother. Such were the conditions that gradually came into clear perspective in the minds of our early missionaries a hun-

dred years ago, and conjointly a realization of the fact that men could never change the situation, nor reach these shut-in women. And so the call came from missionaries on the field to Christian women in the homeland, to organize themselves and send out into this heathen darkness women missionaries, bearing with them that light which cannot be hid, but which shineth more and more unto the perfect day.

It was Rev. David Abeel, an American missionary to China, who first brought this message. In the summer of 1834 he was returning home for a much-needed rest. His route took him by way of England, and while in London he was invited to address a company of women in a drawing-room. To them he made his plea, and repeated the message of some Chinese women, "Are there no female men who can come to teach us?" He showed them the tremendous potentialities wrapped up in these untaught heathen mothers who, so long as they remained heathen, were the great force for perpetuating superstition and evil custom. He pleaded with them to extend a helping hand to these their sisters.

His appeal met a swift response. A group of women representing several denominations banded themselves together for foreign mission work, and so was formed "The Society for Promoting Female Education in the East," the oldest women's missionary organization in the world, and still in active service.

When Mr. Abeel reached America he

again addressed large groups of women in New York city. Again the response of the women was prompt, but when it was known that the organization of a Woman's Board was contemplated, the denominational boards rose in stout opposition. At their earnest request the plan was given up, not to be again considered for thirty years, until in 1860 another missionary came home with the same earnest plea. In those intervening thirty years the battle for woman's higher education had been fought and won, her social status had changed, and that which was impossible in 1834 had become by 1860 a thing generally approved. One noted divine of the day voiced the apprehension of many when he wrote: "Some of the most thoughtful minds are beginning to ask what is to become of this woman's movement in the church. Let them alone. All through our history like movements have started. Do not oppose them, and it will die out." What must that good brother have thought as he looked over the parapets of heaven, this past winter, at the Jubilee celebrating the first fifty years of this "Woman's Movement in the Church?"

The only data at hand are the records of woman's work for foreign missions in Canada and the United States. We find that the women of all denominations gave in the year 1909, \$3,328,840; that they employed 2,368 missionaries on the field, of whom 930 were teachers, 441 evangelistic and zenana workers, 147 physicians, and 91 trained nurses. In addition they employed 6,154 Bible women and native helpers. They supported 3,263 schools. They conducted 80 hospitals, 82 dispensaries and 35 orphanages.

Surely God has set the seal of His approval upon the organization of women for world evangelization. This record is not one of human achievement, but of God's gracious accomplishment through the humble human channel of organized womanhood. Weak women, shall we say? Yes, but "though weak they became strong," waxed valiant through their faith.

To the conduct of the Home Base of missions woman's work has made a distinct contribution born of its very necessities. The women's work was in every instance started as an auxiliary. Its object was to raise an additional sum to meet the extra,

unreached needs of the women and little children. There could be no hope for large donations. What came in must come in small sums. Two cents a week from each woman was the first ideal. With only the little to look to, they must fall back upon the good old adage that "Many littles make a muckle," and it was quickly seen that success lay in careful, complete organization and the closest attention to detail. The country has been covered with a system of woman's mission circles, each related to a responsible associational secretary, the associations in turn each related to a responsible State secretary, and presiding over all a general Board. The greatest asset of these organizations has been the unpaid labor of devoted women.

In that union society of women for the conversion of the world, formed back in 1860, just at the outbreak of the Civil War, was the beginning of woman's organized altruistic work, which has since blossomed out all over the country into clubs and societies for innumerable philanthropies and reforms. The conditions which called that society into existence still remain much the same, though the advance of Christianity is breaking down some of the prejudices and customs that secluded Oriental women. The progress of Christianity, however, makes it none the less, but rather the more important that the women shall be educated. As Japan, China, Korea, India, slowly emerge out of the deep darkness in which they have so long lain, a striking fact of the situation is the new conception of woman's place in society. Thoughtful native leaders everywhere are writing and working for the elevation of their women, realizing that no nation can rise higher than its mothers. The wife and mother in the home holds the key of the situation. If she is to train up intelligent Christian children, she must herself be intelligent and Christian. Moreover, experience has again and again shown that the power of a heathen wife and mother is such that it is almost impossible for the husband or the son to remain true to Christianity when under her influence. We cannot realize the grip which superstition, that fabric of belief in which their minds have always been wrapped, has upon heathen people. All this immeasurable power the heathen wife has in her hands to draw her

husband back to the beliefs of his fathers. Here is the strong citadel that must be broken down. The girls of heathenism must be given a knowledge of the true God. Their minds must be trained in clear and reasonable thinking. They must be taught the scientific facts of the natural world as the only corrective for superstitious fear. Large numbers of them must be trained as teachers for their own people. Other large numbers must be trained as Bible women and evangelistic workers.

Another great realm for the woman missionary is the heathen home. Here she enters, gains the love of the children, the confidence of the mother, and becomes the beloved helper and friend. What the settlement worker does in the poverty-stricken homes of our American cities, that the Christian missionary does in the Oriental homes of poverty and ignorance; with this distinction, that the missionary's first business is to preach the Christ, then to perform the offices of human helpfulness as distinctly the embodiment of His loving spirit. To non-Christian homes of wealth and influence, too, the missionary has access, and in such she has need of all the tact and grace and good breeding that she would need in like homes in her own land, that she may in good time commend to these people also her Christ and His emancipating gospel.

The medical work speaks for itself. In some lands it is quite impossible that the physical ailments of women should be treated by men. In no Eastern land is it easy for a woman to place herself under the care of a male physician. There must be women doctors and nurses, not only to care for the countless sick and suffering about them, but also, and far more important, to train native women as doctors and nurses for the work among their own people.

For all this woman's work on the foreign field the wives of missionaries are quite inadequate. They have the care of their own homes and children. They must help in the work of their husbands, and nobly do they do it. They have neither time nor strength for this great distinctive work. There is no solution for this problem but the unmarried woman missionary?

What then of the organization of women

at home for the support of these single women and their work abroad?

One of its greatest results is the development and education of a vast body of earnest women. A great feature of the work is the widely reaching plan for missionary education, based upon the well-authenticated belief that missionary interest and missionary giving are co-extensive with missionary knowledge.

In the progress of their work the women's societies have developed a very large constituency, as evidenced by the large contributions which they have received. This contributing constituency may be divided into three classes: Those who give from an intelligent love of the cause and of the Christ whose cause it is; those who give, partly at least, because of a pride and a sense of responsibility which they feel for their own woman's work; those who give because the faithful collector, blessed be her name and work, comes after money. The first class would give under any circumstances. The second might pare down their giving if they did not feel that certain parts of the work rested distinctly upon their shoulders. The third would probably forget all about it, or never rise to the point of actually making their contributions, if the collector failed to come.

One other point might well be made here. The separate women's societies serve to connect with the church and its work many women of ability and experience in affairs, who would otherwise give themselves to the clamorous and fascinating calls of philanthropy outside the church. The various responsible positions of these societies offer a field for all the devotion, judgment, executive ability and general intelligence which any woman may possess, and they return to her an intellectual development and a spiritual growth well worth the cost. If the church does not offer to able women work worth the doing, she has no right to complain if they are drawn aside to clubs, organizations for social betterment, and the splendid philanthropies of the day which, alas, have had to arise outside the church, rather than within it.

Granting, then, that the women's organizations have still their place in the Baptist body, are there any points at which they could become more valuable members?

Can the difficulties of separate organizations be overcome without destroying the strength of either? It is to the answering of this question that we Baptists must set our minds.

Fine and strong as the women's organizations have been and are, they have certain limitations which have grown perhaps out of the very loyalty of the women to them. One of the attributes of woman is her intense devotion to her own. It is what makes her capable of being under all conditions the cherishing mother. It is her most beautiful characteristic, but like all others it needs balance. We have, perhaps, given ourselves too unreservedly and completely to this dear missionary child of ours. We have failed to extend our vision and our knowledge far enough to see that this, though our own, is but a small section of the great whole, and that our loyalty, our interest and our knowledge should include all. We cannot look upon ourselves as a separate battalion in the great struggle with heathenism. We are a part of the vast army which must move as one and present a united front to its mighty foe. In these days of union and coöperation we Baptists all need to often ponder that wise injunction of the Apostle Paul, "Look not every man on his own things, but every man also on the things of others."

The woman's point of view is just as

necessary in this great work as the man's, and the man's is as necessary as the woman's. Some way must be found of bringing our general societies and our women's organizations into the closest touch with one another, that the difficulties of each may be known to the other, that they may be mutually helpful, and most important of all—that their work may be a unit on the mission fields, and may be conducted in absolute harmony and with mutual understanding at home.

In the suggestions made to the Edinburgh Conference last summer by the Commission upon the Home Base was this: "That within the same denominations there be formed a Board of Reference and Counsel, consisting of duly elected delegates from the Women's Board or Boards, and the General Board, by which questions of coöperation and even of federation may be discussed, and methods of harmonious work devised." It would seem that some such plan might well fit Baptist polity.

By whatever road it is reached there is little question that the near future will see a closer affiliation of the women's societies with the general societies of the denomination, such an affiliation as shall conserve all that in the past has been noblest and best in woman's work, and shall enable it to make its richest contribution to the glorious whole, the Christianizing of the entire world.



TIDINGS FOR OCTOBER THUS ANNOUNCES ITS MERGER
WITH MISSIONS IN THE NOVEMBER NUMBER

“Progress” the Slogan of the Woman’s American Baptist Home Mission Society

BY MRS. SMITH THOMAS FORD, CHAIRMAN PUBLISHING COMMITTEE

TO every Baptist woman who loves *Tidings* and believes in all that *Tidings* stands for, we wish to make an announcement so important that we urge an immediate and complete concentration of earnest thought.

The slogan of the Woman’s American Baptist Home Mission Society has always been “progress.” Consolidation with our eastern society was an epoch in our history and has resulted in increased effectiveness.

And now another important step confronts us, and with firm belief in its leading to advancement, to a wider distribution of missionary intelligence to, for and by women, and with an “eye single to the glory of God,” we shall take it.

On June first, this proposition was submitted to the Executive Board of the Woman’s American Baptist Home Mission Society by Dr. Howard B. Grose, editor of *MISSIONS*, authorized to do so by the Publication Committee in charge of the publishing of *MISSIONS*:

“That *Tidings*, the monthly publication of your society, be combined with *MISSIONS* as a fourth member of the joint magazine representing our missionary work.”

This statement was amplified by different specific reasons why this merging would be to the distinct advantage of every reader of the two publications, and “ways and means” were outlined through which the union might best be accomplished.

The matter was thoroughly discussed at our Annual Meeting, and as it seemed to be the feeling of our constituency, voiced by our official representatives, that we unite *Tidings* with *MISSIONS*, it was voted at a meeting of our Board, held June 28th, that this be done.

In making this most important change, we wish to take every woman of our denomination into our confidence that there may be a full, fair and free understanding.

Our share in the unified publication called *MISSIONS* will consist of a specified number of pages forming a department entitled, “Woman’s Work in Home Missions.”

The salient features of *Tidings* will be retained,—field notes, letters from our missionaries, our popular Workers’ page, our Baby Band, and work for Juniors and Young Women will all have a place and quite as much helpfulness and inspiration will be received from its pages as heretofore.

We feel convinced that one comprehensive, attractive, splendid magazine, published at a slightly increased cost, and containing and dispensing information and news from all of our missionary societies, is in line with the whole missionary movement of the time.

A single magazine in your home which contains the intelligence of all branches of missionary work and which every member of the family may read with interest, is infinitely more informing than a number of smaller and different magazines, each of which presents only one especial phase.

Nothing vital to our own interests will be omitted and much which belongs to a wider scope will give added effectiveness.

Our present editorial secretary will be a member of the editorial staff of *MISSIONS* and our Board will be represented by a member on the Publication Committee.

In no limited sense will we look out upon the field of denominational endeavor. That which belongs to *Missions* in its widest sphere will come to us between the covers of one magazine.

With this issue of *Tidings* we say “good-bye” to the thousands of women who have read its pages since the founding, years ago, by our honored Mary G. Burdette. With the next issue of *MISSIONS* we say, “All hail!” to these same thousands of women who will greet the same old friend who comes bringing new plans, new inspiration, new pathways to the Throne of God.

Canadian Baptist Missions

The Canadian Missions in India

BY REV. S. C. FREEMAN OF PARLAKIMEDI



ALL the country bordering on the Bay of Bengal extending southerly on the west side of the Bay to Madras and on the east side to Tavoy is Baptist mission country. That part of this great country between Bezuada on the south, where American Baptists are working, and Berhampore on the north, which has been occupied for many years by the English Baptists, is the Canadian Baptist mission field of India (the Canadian Baptists have another mission field in Bolivia, South America). In India the mission field extends for several hundred miles along the coast and has an area of 9,152 square miles.

The country is a plain with low mountains rising in the west. A number of rivers, including the Godavery, which flow from west to east, furnish water for irrigation for a large part of the country. A railroad extends north and south the entire length of the field and there are several branch lines. In the southern part of the field there are extensive canals. The canals and railroads furnish facilities for easy communication between different parts of the mission field and more distant parts of India. There are also many good roads. A daily post and a telegraph system enable all at the larger centers to keep in touch with the outside world.

The population numbers between 3,500,000 and 4,000,000. The Telugu language is spoken by nearly all the people. Hindu-

stani, Oriya and English are spoken by certain small classes of people. Hinduism is the religion of the great majority. Mohammedans are found in all the cities, but in no large numbers.

Vizagapatam, a seaport and also a railway center, with a population of 60,000, is the largest city. Cocanada, also a seaport, and Vizianagram are next in size. The great bulk of the population live in the 6,000 villages which are scattered thickly over the country. Agriculture is the chief industry, and rice the chief product of the soil.

Education receives considerable attention. A number of colleges and high schools and a large number of lower-grade schools are maintained by the government and by private individuals. The country is under the British government, and a number of British officials have their headquarters in the larger towns.

The Canadian Baptists began independent mission work in India in 1873. Previous to that time they had for some years furnished men and money to the American Baptist Missionary Union. When the Canadian Mission was formed, Rev. John McLaurin and Rev. A. V. Timpany resigned their positions under the Missionary Union and began work in Cocanada, where they opened their first station in 1874. The second station was opened at Bimlipatam by Rev. R. Sanford in 1875. The work has steadily grown during the succeeding years until now there is a mission force of 26 ordained mis-

sionaries, who with their wives and 34 single women missionaries make a total of 84 Canadian missionaries. Of these, five are medical doctors. Mission stations have been opened in 22 fields, and by means of touring the gospel has been preached over the whole country.

The work has been developed along evangelistic, educational and medical lines. In-



A Postman

A TYPICAL POSTMAN IN INDIA

dustrial education has received some attention. Two high schools, five hospitals and a theological school have been established; in addition, 174 day schools, with an average attendance of over 4,000, ten boarding schools and a number of caste girls' schools have been started and maintained in various parts of the mission field. At Ramachandrapuram a very successful leper work has

been conducted. A model of the asylum, by request, was prepared and sent to the "World in Boston," where it attracted much attention. Miss Hatch, who has had charge of the leper work for years, recently had conferred on her the Kaiser-i-Hind medal "for public service in India."

The "Ravi," a weekly religious newspaper in vernacular, aids the work of the mission by imparting instruction and holding up Christian ideals before its readers among 20,000,000 Telugus. Mention must also be made of the work in English carried on in Cocanada and Vizagapatam, where English-speaking churches have been established.

The Timpany Memorial High School offers splendid educational advantages to the Eurasian community of a large district.

The last annual report of the Canadian Baptist Mission shows a total church membership of 7,693, of whom 757 were received by baptism last year. Most of the converts have been won from the lower classes, but there are converts from every class of the people. In a country cursed with such rigid caste distinctions it is a great sight to one who understands it to see these converts from different classes united in the common love and service of Jesus.

To a large extent the necessary buildings have been erected. Schools, hospitals and churches have been established. The missionaries have acquired the language and methods of work. There is quite a large Christian community and a band of trained helpers for the various kinds of work. The Bible has been translated and considerable Christian literature prepared for use. Because of these things the near future ought to be a time of rapid increase in the growth of the mission. This does not mean that more missionaries are not greatly needed. A great burden rests upon the hearts of the missionaries as they think of the multitudes on the fields who are largely beyond gospel influence because of their great numbers. For each ordained missionary actually preaching in the mission field there is an average parish of not less than 200,000 souls.

There is also a great need for more Indian Christian workers of strong evangelistic zeal. The harvest is great, the opportunities many. The night cometh and the King's business requires haste.

Field Notes

The people are buying God's word. My Bible women and I sold 500 Gospels in the three months just gone. But the greatest encouragement is that 117 were baptized on the two Kimedi fields last year, and 15 more have been added this year. The converts are coming from new villages, until now there are Christians in 23 villages at least; the Telugu Christians are in only 6 villages. — MAUDE HARRISON, Parlakimedi, India.

Special meetings were held in June in Parlakimedi for the Paidi Christians who came from their villages in the hills. Rev. W. V. Higgins reports a most interesting time and a wonderful movement among these simple hearted, but bright people. Twenty-seven of them were received for baptism, and knew what they believed. The baptisms took place in the large tank in the rear of the Maharaja's palace on a beautiful evening. All the converts were Paidis but one, and he a Savara, the first one from these people in the hills. Mr. Glendinning, who is now on his way back to India, works among the Paidis and Savaras.

Miss Ellen Folsom of Coconada, India, who has been for many years principal of the Tympany Memorial School for English girls in the Canadian Baptist mission, and has been on a furlough in Vermont, is about to return to Coconada. She says: "A large party is expected to go out to our mission this fall; two new families besides three or four new young ladies. Also one family and two or three ladies are returning. We are becoming quite a community out there."



The Canadian West

Rev. F. W. Patterson, of Edmonton, Alberta, who was a close fellow laborer with Dr. Stackhouse in home mission work in Western Canada, says there are at present in that great field 300 Baptist churches with a membership of 13,000; \$36,700 was raised last year for home missions and \$5,500 for foreign missions. The Baptists have the largest non-English conference in the West. The German work is the largest, having 27 churches, 5 of them organized

within eight months. There are also 65 preaching stations in connection with this work, reaching between 2,000 and 3,000 Germans. Of 24 Scandinavian Baptist churches in Canada 22 are in the West. Russian and Ruthenian work is being done under adverse circumstances. The work among the Hungarians is in a position to be opened up, and converts are ready for baptism. There is urgent need of two men in German work in British Columbia, and two men in Scandinavian work in B.C. and Saskatchewan. Of 84,000 Scandinavian people in the Dominion more than a quarter are in Saskatchewan. In English work many communities also need entering at the present time. The Canadian frontier problems are similar to those South of the border.



The Population of China

The population of China as estimated by the Imperial Maritime Customs in the abstract of statistics for 1910, is placed at about 1,000,000 less than the estimated population in 1909, the reduction taking place in Szechuan Province. The total now given for the entire country is 438,425,000 and for the open ports 7,708,500. The population of the Chinese cities is notably increasing.



Praise for Mission Schools

Turkey has come to recognize the value of mission schools and work. The *Orient* (Constantinople) reports commencement exercises of the prominent educational institutions. At one the Catholicos of Sis, one of the two highest spiritual heads of the Armenian church, heartily commended the Christian character and motives of the American missionaries and the work done in their schools. People were urged to imitate their Christianity and avail themselves of the educational advantages. This was in a city where opposition had been especially bitter. At Harpoot, the Turkish vali, Armenian bishop, lieutenant general and other prominent men sat on the platform at Euphrates College during graduation exercises. Similar instances elsewhere show how deep is the impression which Christianity is making upon the people.



Missionary Program Topics for 1911

<i>January.</i>	OUR WORK AMONG FOREIGN POPULATIONS.
<i>February.</i>	OUR WORK FOR MEXICANS AND INDIANS.
<i>March.</i>	THE WESTERN STATES: STATUS AND OUTLOOK.
<i>April.</i>	THE WORLD'S KING AND HOW HE CONQUERS.
<i>May.</i>	COLPORTER WORK.
<i>June.</i>	OUR DENOMINATIONAL POWER AND OBLIGATIONS. (MEETINGS IN PHILADELPHIA.)
<i>July.</i>	OUR OBLIGATIONS TO PORTO RICO AND PHILIPPINES.
<i>August.</i>	STATE CONVENTION WORK.
<i>September.</i>	REPORTS FROM CHINA.
<i>October.</i>	REPORTS FROM INDIA.
<i>November.</i>	TRIALS AND TRIUMPHS IN EUROPE.
<i>December.</i>	AFRICAN MISSIONS.



November Subject: Trials and Triumphs in Europe

HYMN: "In the Cross of Christ." Forward Movement Hymnal. No. 75. (Price 15 cents.)
RESPONSIVE READING, No. 4. Page 66. Forward Movement Hymnal.

BRIEF PRAYERS for the cessation of persecution of European Christians, the provision of more money and more helpers for their mission stations.

ROLL-CALL OF EUROPEAN NATIONS.

As the leader calls the names of European countries where Baptists have missions, various people report in a sentence on the progress of the work in each country.

(Material to be found in the pamphlet "Missions in Europe," recently revised [price 10 cents], the Annual Report [free on request, postage 6 cents], and MISSIONS for September, 1911, article on "The Baptist World Alliance" [price per copy 5 cents].)

HYMN: "Onward, Christian Soldiers." No. 9. Forward Movement Hymnal.

WHAT BAPTISTS ARE DOING FOR THE RUSSIAN EMPIRE.

1. A Five-Minute Talk.

(Material as previously suggested.)

2. Brief Biographical Sketches of Some of the Leaders among Russian Baptists.

(Helpful information to be gained in sub-article "The Russian Session" in "The Baptist World Alliance" published in the September number of MISSIONS.)

READING: First two stanzas of Byron's "Sonnet on Chillon" (beginning, "Eternal Spirit of the Chainless Mind.")

HYMN: "Faith of Our Fathers." No. 21. Forward Movement Hymnal.

Material referred to, with the exception of Byron's poem, can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass.



THE WORLD SURVEY

FOR THE MISSION-
ARY MEETING



From the Note Book

A University Club has been formed in Peking, with 240 eligible names of Chinese and American graduates on the list. The president of the club is a Chinese, with the American minister and Dr. Lowry of the Methodist mission honorary presidents. The first dinner brought 120 men together in friendly intercourse that is significant.

The American Board has sent out ten recent appointees for life service as missionaries and six others for a limited term as teachers or assistants. They go to Turkey, Japan, China, and India.

Secretary Cornelius H. Patton, of the American Board, is on a missionary tour, and was at Natal during the diamond jubilee of the Zulu Mission. He describes the celebration, with its great closing meeting in the Town Hall of Durban. That single meeting, he says, converted the city of Durban to belief in mission work. An audience of 5,000; Zulu choir of 345 voices; notable address by Lord Gladstone, governor-general, who presided; these were features. The celebration was interdenominational. The native mass meeting was attended by 3,000. The record is inspiring to faith. Dr. Adams, the pioneer, worked for eleven years before a convert was made. Now there are 60,000 church members and fully 200,000 Zulus may be counted as Christians.

Congregational missionaries in Chihuahua, Mexico, report political conditions very unsettled and disorders frequent. Yet order is being restored, and more stable conditions are looked for. Protestant churches

suffered in the revolution, especially the American church. Returning missionaries were warmly welcomed, which is a good sign.

The *Missionary Herald* says the Turkish government is still putting its heavy hand upon the Albanians, declining to grant them liberty, and apparently being bent upon the expulsion of missionaries from Albania. The American school at Kortcha, opened and maintained by Americans, claims right to exist without interference. This right the Turkish government denies, and the matter is up for discussion between the American embassy and Turkish officials.

Dr. Caleb C. Baldwin, for nearly fifty years a missionary of the American Board in Foochow, China, died recently, aged ninety-one years. He was author of a dictionary of the Foochow dialect, and he also translated much of the Bible into the colloquial.

Rev. O. E. Davis, superintendent of the British Guiana Mission of the Seventh Day Adventists, whose death at the hands of natives in the interior was announced September 6th, was poisoned. Letters left by the missionary give in detail the circumstances of the crime. It is understood that his campaign against the practice of polygamy exasperated the natives.

The summer conferences of the Missionary Education Movement showed attendance as follows: Asheville 133, Silver Bay 404, Knowlton 70, Whitby, Canada 235, Woodstock, Canada 120, Geneva 240, Cascade 90, a total of 1,292.



THE AMERICAN INDIAN AND JAPANESE BOOTHS

The Orient in Waverly

HOW ONE CHURCH AROUSED MISSIONARY INTEREST
AND SET AN EXAMPLE WELL WORTH FOLLOWING

By Mrs. James E. Angell



THE great crowd seated in the auditorium of the church watches a strange procession passing up and down the aisles to seats reserved at the left. By their costume we recognize groups from South India, Burma, Assam, China and Japan, as well as part of a tribe of North American Indians. A short devotional service is conducted by the pastor, followed by an address by Miss N. Ma Dwe Yaba which reaches head, heart and conscience. "I never believed in foreign missions before, but she's got me," says one. After the address the procession of foreign peoples again marches through the aisles, passing out into the adjoining room. The benediction is pronounced, and we follow.

Entering the spacious Sunday school room one is at first almost bewildered by the novel scene. Along the entire length of the room, and in a smaller room beyond, are booths, ten feet square, illustrating life in many lands. Above these are flags of

all nations, alternating with the motto charts of the Baptist Forward Movement, and in the center, above all, the Stars and Stripes.

But the object that finally holds our attention as we stand near the door is a large map of the world stretched across the farther corner of the room about nine feet above the floor. It is a map unique, designed by the pastor, Rev. John E. Miles.

From the open Bible at Waverly as a dynamo, wires appear to radiate to tiny electric bulbs of various colors placed at the eight different mission stations to which the school contributes, in Asia, the Congo and the Philippines, with one in our own great West to represent the chapel car work in which the primary department is interested. Of course the real wires are behind the map, which is always illuminated when the room is in use. "What is the significance of your illuminated map?" asks the visitor. Just this—it reminds us to keep the light burning in Waverly and in our stations over there.



INDIA AND ASSAM IN THE EXPOSITION

On the opposite side of the room is a literature table, with a background of charts and pictures illustrating the chapel car work. Here we find the efficient superintendent of missions in the Sunday school, who had charge of the two months of study and preparation, and who enlisted the boys to make the numerous placards and charts of statistics that are seen in all the booths.

But here are some Garo boys who are very anxious to take us to their booth. First we come to the hut of natives of Sadiya, Assam, with an opening below for the pigs, and a thatched roof above. Native Christian girls speak most intelligently of their life and customs, and a Bible woman tells us of mission work. But our guides hasten us to the next booth, over which is the placard, "Our Mission Station, Tura, Assam," and a blue-and-gold banner, "The Boys." Sure enough, the woods are full of boys. They show us a leopard skin, peculiar birds' nests, and many other curiosities; one exhibits the model of a native house made by Garo boys (this came from Boston), and another shows pictures of natives, and missionaries, and mission buildings. Such eagerness! Such enthusiasm! Bless the boys!

"Madira, Deccan, India," reads the next placard, and here are the girls to match the boys,—fascinating little Hindus of every caste, and even a few demure widows. Here is exhibited a model of the mission compound at Nellore, which gives form to our rather hazy ideas as to what a "compound" might be.

It is but a step to Congo and the Philippines, where the Baraca class has a splendid demonstration of medical work and equipment, besides articles from the Jaro Industrial School brought by our W. C. Valentine.

Under a string of lanterns a missionary tells the gospel story to a large group of Chinese women in the next booth. Here are seen rare curios, including the collection of Miss Cornelia Bonnell, one of our members engaged in rescue work in Shanghai.

In the primary room are two interesting booths. The first represents a room in a Japanese house, where several mothers are discussing what their children have learned in the Christian school. A Christian mother enters, tells them of the joy that has come to her through the foreign teaching, and sings in Japanese the song her little Plum

Blossom has learned at the kindergarten, "Jesus loves me." An image of Buddha and a pocket-idol over one hundred years old attract attention in the beautiful collection of curios.

Next door are the picturesque American Indians, with tepee, camp-fire (managed with a red electric bulb), hand-loom, and a fine array of baskets, pottery, arrow-heads, etc. A bright lecturer addresses the crowd of spectators.

Last of all we come to the booth representing our oldest mission field, Burma. A large class of young ladies has a share in the station at Bassein. Our hearts glow as we hear the story of the triumphs of Christianity.

Altogether, this was a great exposition. It was worth while. It was educational, devotional, inspirational. It gave a concrete idea of Baptist missionary enterprise. It was also a revelation to most of us of the superficial character of our knowledge, and many classes will take up the thorough

study of these countries during the coming year.

"I invite you to come to Burma in 1913," said Miss Yaba, "to celebrate with us the Judson Centennial. Do you know the life of Judson? Have you ever read it? Come, raise your hand, everybody that is familiar with the life of this great man."

There will be more hands raised in 1913.



The Sagamore Conference

The Sociological Conference at Sagamore Beach was much larger in numbers than hitherto and taxed the hospitality of the hotels and cottages. Perhaps the address of chief value was that of Dean Shailer Mathews of Chicago on the principles of scientific management as applied to church work. The platform presented by Dr. Josiah Strong laid upon the churches large responsibility for leadership along the lines of justice and righteousness.



BURMA, CHINA AND JAPAN, THE PHILIPPINES AND CONGO LAND

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS

Victories

By Secretary W. T. Stackhouse, D.D.



WE are asked frequently: What is being accomplished by the Laymen's Missionary Movement? The question is a fair one, and should be answered. If the Laymen's Movement does not do what is claimed for it when its methods have been vigorously operated, we should turn our attention to some other line of action. We are glad, however, to be able candidly to state that our experience during the past year has led us to have greater confidence in the Movement than ever before.

Our policy has been very simple but it hits the nail on the head. Here it is in a nutshell:

1. Every member a supporter of missions according to ability.
2. Every church a missionary church.
3. An active missionary committee in each congregation.
4. A weekly system of giving to missions.
5. An every-member canvass for missions once a year.
6. A minimum financial objective of ten cents per member per week for missions.
7. A unification of the forces in finding the workers and the funds for the meeting of our share of missionary needs at home and abroad.

To show that these methods are succeeding a volume of evidence could be produced. We give below a few quotations received during the past six months, from churches where the movement has been introduced. These quotations carry their own lesson. Read them and then try the Movement in your own congregation.

TESTIMONIES

One pastor writes: "We have tried to push the missionary educational campaign. We have appointed our missionary committee. We have made the every-member canvass. We have not reached the ten cents per week per member yet, but we are improving. Our budget for missions—Home, Foreign, State, and Publication Society—for the year was \$2,255. We have made it up, and have \$27 left over as a nest-egg for next year. Your meetings were a great blessing and inspiration to us all." Another pastor writes: "We are working vigorously as a church to carry out both the spirit and the letter of the resolutions passed at the laymen's meeting. The church has put into operation the duplex envelope system, and it looks as though we shall be able to meet our apportionment and more." A pastor from Pennsylvania writes: "Our committee met and heartily agreed that during the coming year conferences should be held in all the local churches with a view to awakening them to their full responsibility in the great enterprise of Christian missions. You will be glad to know that a marked revival spirit has developed in my church since the conference. On the last two Sundays over thirty have confessed Christ publicly. The conference had much to do with this expression."

A pastor of a small church in New York State writes: "In reply to your inquiry as to what our church did after the laymen's rally, would say:

"1. We had a splendid missionary campaign, lasting five Sundays.

"2. We elected a Missionary and Beneficence Committee.

"3. We attempted an every-member canvass, and have covered almost all the ground.

"4. We received pledges from the church and Sunday school, which to date indicate the raising of the whole missionary budget as based on the apportionments of 1910-1911, and probably \$75.00 in excess of these apportionments. The Woman's Circle raises its own budgets separately. The church beneficences (not including miscellaneous) will jump from \$85 to \$248, and the Sunday school from \$47.30 to probably \$110. Meanwhile the contributions to current expenses in both church and school were never so large as now."

H. B. Dickson writes: "The Baptists of Allentown have made a gain of one hundred and twenty-four per cent for missions this year by the every-member canvass."

The First Baptist Church of New Haven, as a result of the every-member canvass, has increased its giving to missions by \$500 and to local work \$600. This church last year gave over \$3,000 to the benevolences, and the Woman's Society raised \$1,000.

A pastor from Rochester writes: "The canvass was vigorously pushed for two weeks. The result, so far, was the raising of nearly \$2,000 more than we ever did before. We will meet practically all our apportionments, taken on the two new home missionaries and three new foreign missionaries. I expect that, as a church, we will raise this year \$3,600 for foreign missions, as compared with \$1,750 last year. Our current expense pledgers increased their givings seven per cent, although we made no appeal on the ground of current expenses to amount to anything."

The Rev. J. S. Stump, of West Virginia, writes that "Fairmont undertook the every-member canvass, and reported very material increase. Only one district of the church had been completed, and that one had made considerable increase, reaching an average of exactly ten cents per member per week. At the same rate of increase throughout the church, their contribution will be double, or more."

Another Rochester pastor writes: "I am glad to report that the special canvass in our church has resulted successfully. We secured a large advance on the benevolence side of our finances, large enough to warrant the confidence that we shall reach the \$1,000 increase; and we raised \$1,000 additional for current expenses."



Laymen's Missionary Program

At a later date we will be able to give our readers a definite outline of our program and methods in connection with our Baptist Laymen's Campaign. We are planning for mighty things for the Kingdom this winter. Our policy will be far-reaching, definite, and triumphant. This Movement has resources and potentialities that must be unlocked for the Master's glory. The Baptist men hold the key. They are united. Their watchwords are cooperation and consecration. They are assured that the progress of one missionary interest means victory for all. We stand solid ready for a great advance. Let us make it this year. Let us clear out the deficits and gather in the requisites for the greatest year's achievements in our history.

Our program in general will cover the following centers:

- Boston and vicinity during the month of November.

- Brooklyn and vicinity during the early part of December.

- Pacific Coast points during the month of January.

- Philadelphia and vicinity during the month of February.

March and April will be given to points in the Middle and Western States, closing up in May with a big men's rally at the convention in Des Moines.

The closest relations will be maintained with the program of the Interdenominational Movement; and meetings will be held in many places by our Baptist forces that cannot now be announced.

The month of October will be given to organization work, preparation of literature for the campaign, and the presentation of the claims of the Movement at the state conventions, in so far as the General Secretary can cover them.

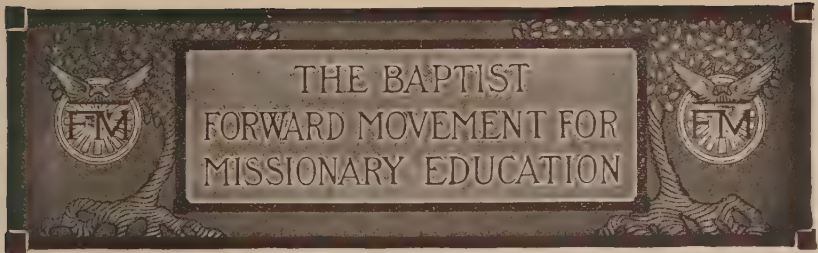


Echoes from the Oriental Press

Progress in the Philippines

WE quote from the *Manila Times'* leading editorial the following from the pen of Martin Egan, the able and far-sighted editor:—"There is a new spirit alive in the Philippines. It is the spirit of modern progress which breathes an inspiration to wider achievement than these islands have ever known, to larger and better accomplishment than ever before seemed possible; and when it shall have wrought all that it pledges, the world will cease to think of the Philippines as a place of medieval romance, or modern Utopian experiment, and claim the country in full brotherhood. America found the Philippines in a condition close to chaos; a people almost prostrate. Authority had broken down, order had gone, and its first work was to reëstablish order and to reënthrone the law. Disorder had impaired the productive capacity of the people, almost ruined business and heavily reduced commerce, but with the resumption of work began a hundred projects for the improvement of the whole people. Popular education was everywhere instituted, not only that the people should be re-inspired but trained and fitted for their part in the future. The currency of the country was rescued from the fluctuating system of the Orient and placed upon a stable basis. Political institutions were built up in cities and provinces and hundreds of Filipinos were enlisted in the central government that the people might be trained in political science. The construction of a system of highways and railroads was entered upon and an inter-island steamer service was given the

encouragement of subsidy. A scientific war was commenced upon disease and the unsanitary conditions under which a large portion of the people lived. The country was policed, extensive public works were undertaken, and a system of irrigation capable of insuring the people a constant supply of rice, their staple food, was provided for. Postal savings and agricultural banks were organized by the government, the public domain was opened to entry under liberal terms, and the huge hardwood forests placed under a scheme of modern conservation. Legislation, designed to encourage industry and thrift, to free the individual from feudal methods and to uplift the people, was enacted. To the man whose sentiment in behalf of the Filipino people has been touched to the extent of opposing any and all form of American control let it be said, and said with truth, that there is as great a democracy here as exists in any state in the American Union. All of the individual rights and all the common rights except the doubtful one of trial by jury, are here enjoyed to the full. Justice is fair and speedy, the judicial system working infinitely better than it does in most American states. Government is for and in behalf of the people, and their part and voice in it is a large one. The Philippines have been compelled to fight for recognition. Knowledge of them has been slight, ill report of them widespread. Interest in their welfare has at times run to a low ebb in the United States, whose people should give chief support to their upbuilding and advancement. Helpful legislation has come tardily and grudgingly."



CONDUCTED BY SECRETARY JOHN M. MOORE

Timetogetbusy



HIS is the title of a four-page leaflet that has been sent out widely by the Forward Movement during the past month. It contains an outline of the provision that the Forward Movement is making to help churches attain to the missionary ideal in the Northern Baptist Convention's "standard of efficiency." The material for the fall campaign on Foreign Missions is more fully described in three bulletins entitled "Awakening the Church to India's Awakening," which will be sent upon request. (Similar material will be provided for the Home Mission educational period beginning immediately after the holidays and culminating at Easter.)

BULLETIN NUMBER ONE

This is for the pastor. It contains topics for a series of sermons on India to be delivered on great outstanding dates in the history of missions in India. It is suggested that the first of these be preached on the Sunday nearest Oct. 2, which is the one hundred and nineteenth anniversary of the organization by English Baptists of the first modern Foreign Missionary Society.

The sermon suggested is a biographical and inspirational one on Carey and his work, and the modern challenge of India to the church, on the topic, "What God Did with Thirteen Pounds, Two Shillings and Six Pence." Collateral reading will be furnished pastors free.

This bulletin also contains suggestions concerning stereopticon lectures, a missionary exhibit on India, a collection of striking

facts concerning India and her people, description of maps, brief bibliography, etc.

BULLETIN NUMBER TWO

This is for the Sunday school and includes material for "five minutes a Sunday" on India.

These suggestions include the telling of stories, the reading of letters from missionaries, impersonations, map exercises, special exercises for classes, the use of charts, the unveiling of a portrait of Carey, etc. The material required is all found either in "India Awakening" or in a package of leaflets that is sent free to coöperating schools.

There is also provided a monthly responsive opening service and a missionary concert program entitled "Christmastide."

BULLETIN NUMBER THREE

This bulletin has to do with mission study and is intended for the young people's society, the adult Bible class, the men's organization, etc. It outlines in particular the "triplex" mission study plan, which comprises a mission study class, a reading circle and a series of popular programs.

The programs include one for the introduction of the campaign and four others to be presented by the mission study class in church or young people's prayer meetings. The preliminary program is as follows:

I. OPENING SERVICE

II. MAP CONTEST

Place two blackboards at the front, visible to the meeting, but not to each other. Ask two persons to

attempt to draw a map of India solely from memory. This always arouses amusement. Even though no definite ability or knowledge exists, insist on the *attempt*. The leader then shows the audience a real map of India prepared beforehand and the audience votes which contestant made the better guess.

III. THE QUESTION BOX

Let the leader ask a few leading questions under this theme—"How Much do We Know about India?" Ask where it is? What kind of people live there? Is anything known of the history of the people? Any single historical events? What country rules? Chief religions? Names of any missionaries we know there? Name any of our mission stations? What things come from India? What do the people live on? etc.

IV. "ENGLISH AS SHE IS WROTE"

Read the humorous essay on the "Horse" written by a Hindu school-boy and the two amusing letters (see "India Awakening," pp. 117, 118).

V. AN IMPRESSION OF VASTNESS

India's population is 300,000,000. Let the leader without saying "why," ask all present to take the hymn books and to turn the leaves, counting softly one by one, remembering the figure reached at the word "stop." "Go!" (Interval of 36 seconds — stop.) On the blackboard some one divides the highest number reached by any one (take nearest number ending in cipher) into 300,000,000 and divides again by 100. This is the total number hours it would take to count India's population at that rate. Divide into eighty-four days and years.

VI. INCIDENTS FROM ACROSS THE WORLD

Let the following incidents from the text-book "India Awakening" be told vividly (not read).

1. The Lone Star Mission (pp. 93-95).
2. A Hindu Heroine (pp. 156-158).
3. Every Dollar Counts (pp. 215, 216).

VII. PLANNING THE CAMPAIGN

The leader will now most earnestly lay upon the meeting the responsibility of studying India, explaining the study class and describing the programs that are to follow. In many meetings it will be a successful novelty to read three "purposes" one after the other, and call for raised hands.

1. I will make an earnest effort to attend the four special programs to be given on "India Awakening" and will especially consider my responsibility if it rains.
2. I will be one of three, four or five members to purchase "India Awakening" (35 cents) and will plan to read it during the next eight weeks.
3. I will join the study class on "India Awakening," attend its eight sessions and help in presenting these four programs, or I will earnestly state conscientious reasons to a member of the Committee tonight why I cannot join the class.

There has also been prepared a Mock Trial for a missionary entertainment, in which an American Baptist is indicted for failure to do his duty to India. The trial includes the examination of witnesses from India, who appear in costume, with other

witnesses representing the missionary societies, showing what has been done.

The purpose of this whole campaign is to make India and its needs very real in the thought of the entire church. One by one our several fields and phases of missionary work, home and foreign, are thus to be presented, in the conviction that by missionary education alone shall we be able to solve the problems of missionary finance and apportionment with which we as a denomination are struggling.

These Bulletins, together with the new mission study catalog, will be sent upon request. Address THE FORWARD MOVEMENT, Ford Building, Boston.



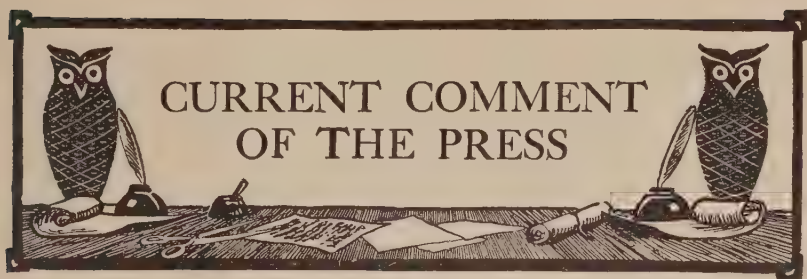
Missionary Birthday Box

A very attractive three-color missionary birthday box has been published by the Baptist Forward Movement. On the sides are pictures representing home and foreign missions, including a group of immigrants, a Christian school in India, and a Japanese kindergarten; with the inscriptions in gilt letters: "Ye shall be my witnesses," "Go ye into all the world," "Preach the gospel to the whole creation," "I am the way, the truth and the life." On the bottom are printed full instructions for its use. The Forward Movement will give this box free of charge to Sunday schools.

1. That do not now use any birthday box, and
2. Agree to give birthday offerings to missions.

Those accepting should send postage (11 cents). It is understood, of course, that the birthday offering should not take the place of the regular system of missionary gifts throughout the year, but is an extra free-will supplementary offering. Missionary birthday gifts should be secured from every member of the school, including the adult and home departments.





The Standard: We must be on our guard lest in our fondness for discussion we push our great missionary operations into an obscure corner. While these discussions have distinct value and, at Philadelphia, seemed necessary, missions lie at the center of our denominational life and we cannot neglect these great interests in our annual gatherings without serious loss. After sending a commission to Africa at an expense of not less than \$7,000 we gave less than a quarter of an hour to the commissioner who spoke upon the results of the investigation. Doctor Stackhouse, whose work is of the first order of importance, had no adequate opportunity of presenting his plans or of getting at the heads and hearts of the great assembly. We shall make the greatest possible mistake and imperil the interests which are of transcendent importance if we turn our denominational meetings into debating societies. Our enthusiastic enjoyment of a free forum where any member of the convention may express himself upon any question before the body must be tempered by consideration for those interests which are the occasion and the justification of denominational organization.

Baptist World (Louisville): Along with the urgent call for educational work in mission fields, three courses lie open to us. We may confine ourselves to preaching the gospel to the masses; or we may build such schools as will give us just recognition among the forces making a new era in the East; or, a third possible course is to accept the overtures for coöperation in the union colleges and universities and so take our place along with others in the plan jointly to meet the urgency of the crisis. Many of our missionaries feel that this is the only wise course open to us.

The conditions offered are such as to conserve the rights, dignity and integrity of all the participating denominations so far as these can be maintained in coöperative work. We are not prepared now to advise this course. We lay the question before our people as it appeals to us.

Philippines Free Press: The most hopeful factor in the Philippines today is the young Filipino. In his hands is the making of the future of these islands, and through the public schools he is being well equipped for the task. Time was when it was charged that the schools were turning out young men who were fit for nothing and cared to be nothing but "escritientes," but very little is heard of that now.

Missionary Review: William T. Ellis writes from Egypt of an imperial plan for a Christian university in Cairo, an institution of the high grade of the Syrian Protestant college at Beirut. The prospects are good for the early realization of an institution that would mean to active Christianity all that El Azhar means to Islam. Cairo is the logical place for this essential force in the new anti-Moslem campaign on which Christendom seems determined to enter.

Commonwealth: One thing stands out most prominently. Again and again this momentous truth found iteration and reiteration, that the main work of the Christian church of today is that of evangelistic missionary endeavor at home and abroad. The marvelous growth of Christianity has been synchronous with its greatest missionary activity. To cease this activity is not only to be recusant to the last commands of our Lord and Master, but it means as well the atrophy and final death of Christianity itself.



A Man of Many Names

"What is your name?" seems the simplest of questions and the easiest to answer, but that depends. Two Taungthu Christians for instance, were married recently in Taunggyi, Burma, and since there is as yet no ordained minister appointed to marry people there, the ceremony was performed before the civil court of the superintendent of the southern Shan states. Dr. Henderson, our medical missionary at Taunggyi, was asked to fill in the necessary papers. He inquired the name of the bride's father and then recorded it as "Aung Myat." When the civil authority came to check up the information and asked again, "What is the bride's father called?" he received the answer "Paw

Kham." Disgusted at the missionary's evident lack of accuracy, he was about to correct the record, but to make the information doubly sure he turned to the bride and reiterated the question. "My father's name is Ingta," was her quick response. Such conflicting information boded ill for the veracity of the records but investigation showed that when the bride's father was born he received the name "Aung Myat;" when he went into the monastery, as all Buddhist boys do, the priest gave him another name, "Ingta;" now since he has a son whose name is Ai Kham, he has dropped the other two names and is called "Paw Kham," which means "the father of Kham." What he will be called if he becomes a grandfather can only be conjectured.



FROM THE FAR LANDS

PIANO AND PARLOR ORGAN PROVIDED FOR
BASSEIN

Our school is rejoicing in various blessings. For some time we have been wholly without any kind of musical instrument, though the Karens are passionately fond of music. We have just acquired a piano, almost new, and a fine instrument in fine condition. Much more than half the cost is the gift of Karens. Then to my surprise, last week a Karen physician said to me that he would like to give us for our chapel an Estey parlor organ (about \$100) in memory of his wife, an accomplished Christian Karen woman who died early this month. Our pupils and teachers in the school in their annual sub-

scriptions for school furniture and apparatus last month pledged \$130, which is simply magnificent now when they are feeling poor. They are fine about keeping these pledges. About half our pupils are on our anti-tobacco and betel-nut pledge. — L. W. CRONKHITE, Bassein, Burma.

OLD LEIPOPO, THE BIBLE WOMAN

Through all weathers dear old Leipopo has tramped about the streets of Hanyang and districts, sometimes on the great timber rafts which unload just above our city carrying families from many cities in Hunan province. She tells her brightest experiences when returning from them, so glad is

she to find such friendly and eager, though rowdy and rough, listeners to her story. She always brings back an empty bag the day she visits them and says to me, "Teacher, I have done my best to set them on the heavenly way. Please help them further by praying for the spirit to make them understand and believe the books I sold and the story I told." She is over sixty, and her family circumstances make it perfectly respectable and right for her to go about as she does. . . . She says she must keep right on at it, for she has not many more years to spend for Jesus and her people. — MRS. J. S. ADAMS, Hanyang, Central China.

FIRST CLASS AT KIMPESI GRADUATES

The class which we graduated this year had been with us since January, 1909. Although there were only eight who finished out of nineteen, yet five others had been taken out to fill important positions. In the case of two the white missionary had left for furlough and these men had to take charge of the station; in one other case a student who was especially well qualified had to take charge of an important district — this place might have been otherwise cared for until he could have completed the course, had there been a sufficient staff at the mission station. So we feel that thirteen really belong to this first class and that they give promise of becoming worthy representatives of the school. — S. E. MOON, Kimpesi, Africa.

MISSIONARIES AND CHINESE UNITE IN ANTI-CIGARETTE CAMPAIGN

The English and American Tobacco Company are pushing their business all over Szchuan Province, West China. They give away thousands of cigarettes as well as unlimited quantities of bright-colored advertisement cards and posters. The missionaries in some stations are leading in an anti-cigarette crusade. Recently the three churches of Kiating held a big union temperance meeting on a Sunday afternoon. After an excellent address on the evils of strong drink (foreign and native) by Mr. Yii, our Sunday school superintendent, Dr. Service of the Canadian Methodist Mission gave a talk on the evils of cigarettes which made a deep impression upon all who heard it. Since then the Kiating missionaries and

Chinese Christians have distributed and posted up in conspicuous places thousands of anti-cigarette tracts, and we intend to continue this fight against these new foreign poisons which are flooding the country against the will of the Chinese. The tobacco men are buying up all of our tracts they possibly can for several cigarettes, several cash and a card or two each. This is costing them something, but they seem to have plenty of money; however, if every mission station were to join in the fight against their wicked business they would certainly be driven out. The Chinese Board of Trade in a city near here recently gathered up and bought up all the cigarettes they could and burned them publicly. Chinese public opinion is strongly against foreign liquors and tobacco, but these unprincipled foreigners from Christian lands are doing all in their power to force these new curses upon China to take the place of the opium curse which is now fast disappearing. — PANSY C. MASON, Kiating, West China.

SIXTY TOTS ATTEND OPENING OF BACOLOD KINDERGARTEN

The kindergarten reopened with the beginning of the schools. There are sixty little tots enrolled, learning cleanliness, politeness and godliness. Mrs. Maxfield has charge of the work, but the teaching is given by two well-trained women who are members of the church. The people of the town, Romanists as well as Protestants, send their children and contribute to the support of the work which costs about twenty dollars a month, and is nearly all provided for by local subscription. — C. L. MAXFIELD, Bacolod, Philippines.

"PALE EYES" AND OTHER AILMENTS

One of my office boys continues to amuse us by occasional eccentricities of speech in his histories of patients. In a few of the latest histories I noted the following. One patient was troubled with a "stomach nuisance;" another diagnosis was "defected eyes;" still another unfortunate "fell down from a porch last April," and naturally as a consequence he was "attacked with a fever five days ago." One patient had been "feeding no time," and another sufferer was reported as one who "feels both eyes." The number who are afflicted with "pale

eyes" has been falling off of late, possibly due to remonstrance on our part. Whatever their symptoms may be on paper, however, in the flesh they are very real, and the little we can do to alleviate them is none too much. — R. C. THOMAS, M.D., Iloilo, Philippines.

FREE BAPTIST NOTES FROM INDIA

Dr. Mary Bacheler is still suffering from the knee hurt by a fall from her bicycle and she is in the European Hospital in Khargpur. She is improving and will find a glad welcome when she can get back to Balasore.

During the hot season vacation Dr. Bacheler, Dr. Shirley Smith Thompson and Miss Gowen were at Chandipore, as were Mr. and Mrs. Collett and Miss Butts.

Miss Gaunce is teaching among the Oriyas, and many are being converted. Twenty-seven converts were baptized recently.

STRIKING CONVERSIONS

Rev. A. E. Bigelow, of Jaro, Philippine Islands, telling of the gospel power as he sees it in his missionary experiences, says he went to a church one morning to perform a marriage ceremony and had a long talk with the head man of the Protestant section of the barrio. "I know him as a faithful, conscientious Filipino Christian, but he certainly has had a checkered career. He has been a robber and especially a go-between for carabao thieves. He used to be a habitual drunkard and bad man generally in his carousals, but God has touched his life, and behold the change! He is not alone an instance of such salvation here. There are many such, one of whom is probably our best and strongest member in the whole district. Just now we are praying for a genuine great revival that will reach out into the barrios where we have no churches at present. Will you not stop now and ask God to send it and prepare us for its coming?"

A MODERN LAZARUS

Rev. S. D. Bawden of Ongole and Rev. Charles Rutherford of Hanumakonda, South India, recently made a trip of some thousands of miles through northern India for the purpose of considering the industrial

methods used in the mission stations of the different societies at work in that field. While visiting Berhampore, Mr. Bawden discovered Lazarus, one of his former students in the leather department of the industrial school at Ongole, assisting the missionaries located there as a teacher in the industrial shop. Mr. Bawden writes, "I was glad to be told that in addition to doing well in his leather work, Lazarus busied himself among the Telugu people in the neighboring villages as a volunteer worker, and on Sunday and in the evenings after work was done, used to take groups of the orphanage boys out to hold little services among the Telugus. The language of most of the community is Oriya, but there are a number of Telugus up there and Lazarus is a Telugu. Finally Lazarus asked his employer to send him to the theological seminary to study for the ministry and in order to be able to go, since he would have to learn his lessons there in Oriya, he had been spending his evenings for about six months learning to read in Oriya. It rejoices us to find among the young men such evidences of desire to carry the gospel to their own people.



The Training of the Conquerors of the Land

BY D. A. W. SMITH, D.D.

President of Karen Theological Seminary, Insein

In a report of Bishop McDowell's "welcome home" from his tour of missions, at a great meeting held in the Gymnasium of the Northwestern University, Chicago, the Bishop is reported, among other things, to have made a noble and powerful defense of the work among the non-caste people. He showed how work among them raised the people to such a level in the second generation as to command the respect of even the caste people. He laid, and rightly too, great stress on good training for the Indian preachers. He reminded his audience that India could never be saved by the foreign missionary. "India," he said, "must be and would be saved by her own sons and daughters. The duty before us at present was the *training of the conquerors of the land*. For this task no ordinary people were wanted. The second-rate man, he hinted, would feel more at

home among his kith and kin, in Illinois, than on the foreign field."

This testimony of the Bishop's is incidentally confirmed by Miss Miranda Vinton, one of our earliest single lady missionaries, who came to the help of her brother in 1841. She was for a time associated in her mission work with the late Dr. J. G. Binney, the first president of the Karen Theological Seminary, then in Maulmein. On the return of Dr. and Mrs. Binney to the United States, Miss Vinton, then at home on furlough, paid them a visit at their house in Washington, D.C. "She was present," Mrs. Binney writes, "and listened to Dr. Binney's inaugural address on entering on his duties as President of Columbia College. To a gentleman who had said to her that if her acquaintance with Dr. Binney had been confined to the mission work she must

be somewhat surprised by the character of his address, she replied: "By no means. I have heard Dr. Binney, for weeks in succession, preach in Karen; and I have always deemed his simple, clear and moving manner of presenting Bible truths to so ignorant a people as requiring a higher order of talent than his address today. Indeed," she added, "I have not enjoyed his address as I should have done had I not been thinking how much the labor and ability bestowed upon it were needed in his former field of labor among the Karens."

"And would you have him return to it?"

"Most certainly; I should rejoice in his return. There are men enough to take *this* place, who are probably envying him his call to it, while no one can or will take his place in Burma."

Insein, Aug. 1, 1911.



SINLUM, SUMMER RESORT FOR MISSIONARIES

Vacation Spells in Burma

BY REV. J. FRANK INGRAM OF NAMKHAM

During the months of March, April and May, the extreme heat on the plains of Burma drives to the hills as many of our missionaries as can leave their stations for a month or so. A few go to the seashore either near Tavoy or near Sandoway; several go to Myitkyina; but most go up

into the hills near either Toungoo or Bhamo. The most popular resort is that at Sinlum, about twenty-five miles east of Bhamo. Here the altitude is only 6,000 feet, but the mountain range is so formed that, however hot the plains below may be, Sinlum is always cool and invigorating. There are only two cottages; but they accommodate from fifteen to twenty missionaries who recuperate, playing tennis, taking

long walks in the cool, bracing atmosphere, and riding ponies along the pretty bridle paths leveled by the government around the sides of the mountain range.

The scenery is beautiful, the climate invigorating, the fellowship unspeakably delightful. The picture shows a bridle path leading up to one of the cottages from which is straying a missionary's child.



Attraction of American Inventions

"A gramophone is one of the few American ideas which makes good in this land," writes a missionary in South India. "Without it we get large crowds, providing our meetings are held at the right time and in the right place; but with the gramophone we are able to get crowds ranging up to 1,000 people to assemble in the tamarind groves where our tent is usually pitched. A crowd is more impressionable in the quiet of such a place than it is surrounded by houses; and moreover, it is something to get the conservative Hindu to do the definite thing of leaving his residence and coming to the camp. They at once become our guests in place of our being their intruders. The Hindus are very sensitive to ridicule and the taunting of friends keeps many who really desire to hear the gospel away from our meetings. The presence of a talking-machine serves as a good excuse and a large percentage of our crowd really come for the preaching which follows. Again, the Hindus have followed in old ruts so long that their minds are not open to new things, but for them to hear a composition of wood and steel talking and singing like men, and playing like musical instruments, and making all the noises of animals and birds, frees their mind from its narrow track and opens it to the comprehension of wonderful things about God."



Missionary Personals

On the 28th of June, Rev. Ola Hanson, D.D., completed the translation of the New Testament into the Kachin language. It was sixteen years ago that Dr. Hanson began his task of translation and his journey to different parts of Kachin land, his study of the language, his preparation of grammar, dictionary and text-books in the Kachin

tongue have all been undertaken in the hope, now realized, that the Scriptures might be placed in the hands of the Kachins.

Dr. R. C. Thomas and Dr. J. A. Hall, of the Union Hospital at Iloilo, Philippine Islands, representative respectively of the Baptist and Presbyterian foreign mission societies, have begun the erection of an additional woman's ward for the hospital, Mrs. W. H. Dunwoody, of Minneapolis, having given \$5,000 for this purpose.

Mr. D. S. Dye and Mr. C. L. Foster, of Chengtu, West China, spent their summer vacation in the neighboring hills at the summer camp of the Young Men's Christian Association, dividing their time between study, teaching and recreation. Among other branches of instruction, they gave the Chinese boys at the camp a practical course in geology and botany.

Mr. R. S. Allan, of the Allan Line of steamships, who so generously gave to the Foreign Mission Society the "Fukuin Maru" or Gospel Ship (launched in 1899) as a memorial to his mother, has recently given \$2,500 toward the building of a new ship. This sum, with the proceeds of the sale of the present vessel, makes him a substantial contributor toward the new ship which has become necessary through the remarkable growth of the work on the Inland Sea under the guidance of Captain Bickel who has been at its head from the beginning. Captain Bickel will personally oversee the building of this new "Fukuin Maru," which is to be built in Japan by native workmen.



Foreign Missionary Record

ARRIVED

Miss A. A. Acock, from Sendai, Japan, at Chicago, August 2.
Rev. J. C. Brand, from Tokyo, Japan, at St. Catherine, Ontario, August 19.

SAILED

H. Ostrom, M.D., and Mrs. Ostrom, from Boston, July 29, for Sweden.
Miss Helen Topping, from San Francisco, August 9, for Sendai, Japan.

BORN

To Rev. W. B. Bullen and Mrs. Bullen, of Otaru, Japan, at Roxbury, on August 31, a boy, George.



FROM THE HOME LANDS

INDIANS MAINTAIN MEETINGS

Rev. H. H. Clouse labors successfully among the Kiowa Indians at Mountain View. He was absent three Sundays in the East, but the Indians kept up the work and held meetings every Sabbath. They love God's house.

REVIVING A CHURCH

The church at Auburn, Neb., has been near extinction, but the coming of Rev. J. M. Titterington in January gave it new hope. Auburn is a village of 2,700 inhabitants, and has several strong churches. The Baptist church has been put in good repair, and the interior made neat and attractive. The Sunday school is active and growing, and the spiritual interests of the church are in a hopeful condition. Three have been received for baptism. The congregation has more than doubled.

HARD TIMES

Owanka, S.D., rejoices in the ministry of Rev. T. A. Sherbondy. Here, as in many other widely distant places, the occurrence of two consecutive dry years has seriously crippled the financial interests of farmers. Actual destitution and lack of food for man and beast are not improbable in some quarters unless relief comes speedily. In some cases the farms have been abandoned in search for other work. The benevolences of the church, however, are regularly met according to its custom, each quarter, although the pastor has shared the financial stringency of his field.

A SOCIAL AND RELIGIOUS PROBLEM.

During the winter of 1910-11, 15,000 men applied for assistance to the Charity Organization Society of Seattle. Special statistics for December show that over fifty-three per cent were under thirty years of age, and less than twelve per cent were over fifty. More than three-quarters of the entire number were in good physical condition. Seventy-

five per cent were born in America and the British Isles. These young, able-bodied, English-speaking men were out of work simply because it was the "slack" season of the year. Here is an important industrial problem and a still more important religious problem. How can these men, each year, be fed, clothed, sheltered, led in an upward path; in short, prevented from drifting into that condition of vagrancy, despondency, and finally crime that awaits to welcome the homeless and unfriended?

NEBRASKA NOTES

North Central Nebraska, with its many thousands of square miles of sand hills covered with waving grass, is a paradise for stockmen. The people live in little settlements ten or twenty miles apart; and even in the settlements their cabins are far between, for the Kinkaider homesteads are not less than 640 acres. They are true Americans, confident, self-reliant, kind-hearted and appreciative. The majority are younger people with one to five children who are bright, healthy and ambitious. The church at Chambers is in the midst of this region; and its pastor, Rev. T. H. Evans, is working earnestly both at home and in three outstations, two of which are missions and one a church. His salary at Chambers is liberal and he is permitted to give one Sunday in each month to the mission, and more on special occasions. This whole region needs a large number of resident missionary workers. In some places the public school-teachers are doing much to uphold the standard of righteousness and rightly guide the children. The week-night dance and Sunday base-ball are prevailing agencies for evil, while other degrading tendencies also exist. A good work is being done by colporters, who are generally well received and often much loved by these scattered families. Baptists have gained a special foothold. Little of strictly missionary work is being done except by

Baptists and the Free Methodists. "There is much confusion caused by Advents, Mormons and nondescript renegades." Many of the people are poor and have all they can do to support their growing families; yet from these families will come the men and women of the future. They need help and need it today. Tomorrow the will be already bent.



Russian Work in North Dakota

BY REV. C. E. HEMANS, GENERAL MISSIONARY

Just when our minds are filled with the Baptist conditions and prospects in Russia, it may not be amiss to say a word through MISSIONS to the great Baptist host of America about the Russian work in North Dakota. There are from 3,000 to 5,000 Russians in the state. Most of them are adherents of the Greek church, though the ties are far weaker here than in Russia. The majority are nominal rather than loyal subjects of the patriarch of Constantinople. When once the Russian sets foot upon the free soil of America, like all other nationalities he begins to grow independent in faith and religion. It is safe to say that 200 Baptists have come to North Dakota at different times direct from Russia. Perhaps 300 more are Stundists scattered among the other Protestant denominations. All of these are more or less favorable to us. As yet no other organized religious body outside the Adventists and Mennonites has done any work among them and these very little. More than ten years ago we entered the field through our Home Mission Society, but after a short period withdrew. The people seemed to be suspicious and afraid of us. Dr. Williams, when superintendent of the district, helped on one occasion to secure funds to buy seed to sow their farms. It was proposed about this time to build a meeting house for them in a central location, but after learning that it would only help to arouse their suspicions the project was not attempted. But all this time and since then there was a man among them who was directing them most of the time unknown to them, along the line of our teaching. Seven years ago this man was ordained by the German Baptists. His name is Rev. A. H. Nikolaus, and he lives at the present time at Martin. He preached

to them on Sunday. He helped them to organize churches and build meeting-houses. Today there are four good organizations and two buildings. Just recently, with the aid of a regularly convened council, of which I was a member, two more of their number were ordained. These men showed thorough knowledge and proficiency in our doctrines and polity. For every question they had a "thus saith the Lord." They will hereafter devote much if not all their time to pastoral work. The prospect for a large and growing work is not more promising anywhere among these people.



Colorado Notes

Rev. F. E. Hudson is doing faithful work at Arvada, a town of 850 inhabitants, near Denver. A spirit of true brotherhood is overcoming former differences. Twenty-seven new members have been received, and an entire household was recently baptized.

The Second Baptist church of Boulder (colored) thrives under the earnest labors of Rev. Walter Branson, who began Christian work at nineteen, and in the fourteen years since has organized seven churches and erected a number of church buildings. He reports 97 converts the past year, and a meeting-house at Boulder. He has three or four regular outstations and devotes August to tent-meeting and evangelistic work.



"She Hath Done What She Could"

The Home Mission Society has just received a draft from the estate of Miss Angeline Cutter, of Batavia, New York, for \$3,566.01, in accordance with the terms of her bequest to the Society. The executor, in transmitting the amount, gives the following interesting facts about her: "She was born February 15th, 1838, and died March 30th, 1911. She became totally blind at the age of three years. She was educated at the New York School for the Blind in New York city and became very proficient as a musician. She taught music at that institution for many years and subsequently was employed as a teacher of music at the State School for the Blind in this village and continued here until she was incapacitated by age. She was a woman of great worth and greatly beloved by all who knew her. She was buried at

Greenwood Cemetery, Brooklyn. She united with the Baptist church at an early age and was a member of the First Baptist Church of this village at the time of her death."



The Universal Race Congress

One of the most distinguished speakers, and one of the best received, at the Universal Race Congress in London, was Dr. W. E. Burghart DuBois, A.M. Ph.D. (Harvard), a professor in Atlanta University and author of the remarkable book, "The Souls of Black Folks." Dr. DuBois boasted that he is descended from five generations of mulattoes, thus proving the vitality of that racial blood. He said that the earth with its network of travel is continually shrinking and that white men must more and more live in contact with human beings of every race. If they choose to say that existence alongside the Chinese, the Japanese or the Black Folks is intolerable, they will have to crush the whole of colored humanity.

At the same Congress Dr. Eastman, author of "The Soul of an Indian," maintained the spirituality of his race. Most white people will be astonished at his declaration that "Scalping was not an American Indian practice at all. It was not introduced until the European came and settled in America and put it on a commercial basis."

A funny yet not unreasonable contention at the London Race Congress was that of Mr. Gayatilake, of Ceylon, who objected to the modern use of the verse in Bishop Heber's "Missionary Hymn," which alludes to Ceylon's isle as the place "where every prospect pleases and only man is vile."



Colorado

Rev. A. C. Blinzinger has been at Pagosa Springs two years and has done much to set the discouraged little church upon its feet again. When he arrived he found an unpainted church building, no singing books, no pulpit chairs and a half dozen or so of willing members. There was a debt of \$690 at ten per cent interest. By the aid of the Home Mission Church Edifice Fund for the last \$250, the debt has been

paid. The building is painted, books and chairs have been purchased, matting laid and other improvements added, among them a fine bell. Seven converts have been baptized. A parsonage is the next step planned.

The Mt. Olivet Baptist Church of Denver is in a section not yet closely built up, containing many Roman Catholics and foreigners. Its members are financially poor, being wage earners, and few are competent as leaders in Christian work. But they are earnest and active, and the church is steadily growing in numbers and influence. One of its members is a missionary in Bavaria. Two are in Brown University preparing for mission work. One has been licensed to preach, and another is considering the ministry. One young woman is planning to enter a training school preparatory to missionary labor. The pastor, Rev. A. A. Layton, is leading his people nobly. Missionary offerings exceed the budget.



The Dalles, Oregon

The Dalles has a population of 7,000 and is growing rapidly. It is one of the oldest towns in the state, and yet reminds one of a frontier city, for it has 32 saloons and many evil resorts. The saloon element largely runs the city government and has cowed the business men, the press and others. The buildings in which the saloons and brothels are kept are owned largely by influential citizens, some of whom are church members, and because of the large rentals received they are content to let the saloon remain. There are seven Protestant churches in The Dalles, besides a large Roman Catholic church. The Protestant churches are all small in comparison with what one might expect in a city of the size. The Baptists have organized three times. The present organization in February, 1910, had an enrollment of 118 members. There was a resident membership of about 60 members, and they were scattered, lacking interest.

Great improvement has taken place. The people generally are not church-goers, yet the congregations are very fair, more than double the church membership. The prayer meetings and communion services

are well attended, and the Sunday school now averages 100. Twenty new members have been received, the meeting-house has been repaired outside and inside, and the improvements are paid for and all the financial obligations of the church have been met. The difficulties are mainly the lack of trained teachers for the Sunday school, want of interest on the part of some resident Baptists, and lack of reverence for God's day, house and book.



New Mexico Notes

James H. Davis, general evangelist of the New Mexico Baptist Convention, reports "heroic work" by Colporter Gorden in the mining camp of Santa Rita, a very rich and long-established camp. A church of fifteen members has been organized and a little chapel begun. Three persons baptized by Mr. Davis there were the first ever baptized in that camp. Rev. R. S. Withrow of California has become the pastor. On a recent trip the evangelist visited twelve churches in fourteen days, preaching from one to three times every day and driving each day ten to fifty miles. He speaks in the highest terms of the pastors who are laying the foundations and "making Baptist history" in this territory. The churches likewise share his praise. Nearly every one of them has met its apportionment in the budget.

Raton is a large town (population 4,539), a railway center, near the Colorado boundary. The population is very transient, and the newness of the life leads many who were active in religious work at their eastern homes to forget their obligations. Pastor E. S. Paddock was recently assisted by General Evangelist Davis in revival services which have resulted in the baptism of 38 converts.

San Juan County occupies the north-western corner of the state. Its county seat is Aztec, a village of about 500 inhabitants, 35 miles south of Durango, Colo. Here are three churches, Baptist, Methodist and Presbyterian; "likewise a Mrs. Eddy organization." Rev. J. W. Falls is Baptist pastor. He finds the usual conditions of hustling towns in that region. Unfortunately, the editor of the local paper, who is a prominent "Eddyite," has allied himself

with Sunday base-ball, and even a Baptist "has been known to win \$1,200 worth of goats and horses in a Sunday afternoon horse-race." However, the faithful are faithful here as elsewhere. The church expects soon to dedicate a fine new building. The membership is 71. There will be no debt except a \$500 loan from the Home Mission Society, and it is hoped that this will be repaid by another year. The Methodists have a building of nearly equal value (\$5,000), and the Presbyterians own a valuable tract of real estate, although they still worship in an adobe structure.

More than half of San Juan County is covered by the Navajo and Southern Ute Indian reservations. Most of the "towns" in the remainder are mere post-offices and centers of supplies for surrounding farms and stock ranchers. Cedarhill has a population of nearly 200; Flora Vista about 250; and Farmington, the largest village in the county, has about 800. The last-named has five churches — Methodist, Presbyterian, Episcopal, and a new little Baptist church just formed by a missionary evangelist of the Southern Baptist Convention. The total population of the county is about 9,000. Much credit is due the brethren who labor faithfully and efficiently in these remote strongholds of secularism, where there is not even the help of conservative Christian tradition to reinforce the preacher's message and give approbation to a right religious life.

Carlsbad, a beautiful village of 1,800 inhabitants, is the county seat of Eddy County and the chief town in southeastern New Mexico. It is situated on the Atchison, Topeka & Santa Fé Railway, in the valley of the Pecos River, and is abundantly irrigated under the care of a local irrigation project. In June the saloons of the town went out of business without any fight on voting, but by arbitration only. The Baptist church is making substantial gains under the leadership of Rev. Milton Reese, who became pastor about eighteen months ago. Sixty-five new members have been received, 33 of them by baptism. The congregation is much hampered by the insufficient size of the meeting-house which was built sixteen years ago, a long and changeful period in these growing towns.



CHAPEL CAR AND COLPORTER

Gift for the Baptist Russian Work

Pastor Fetler of the First Baptist Church of St. Petersburg, has been much encouraged in his forward movement in Russia by the gift of \$2,000 from the American Baptist Publication Society for the purchase of printing machines for the work and development of "The Spiritual and Useful Tract Society" which he started three years ago. This publication work is growing rapidly and has proved a power for the evangelization of the Russian Empire. Even priests of the State Church are applying for Christian tracts and introducing in some of their parishes the International Bible reading which Pastor Fetler publishes every year under the name of "Manna." He also publishes a monthly journal called *Gostj* (The Guest). Through help received he sends this to several hundred priests and Greek Church teachers all through Russia and Siberia. He wishes it were possible to send this paper to every priest in the Empire and to all the prisons and hospitals. Americans can greatly help the cause by sending to Mr. Fetler the subscription price, 75 cents for one year, so that the paper can be mailed not only to those needing it in Russia but also to Russians in the United States. This is a practical and cheap method of evangelization. Mail addressed to Rev. Wm. Fetler, 1701 Chestnut Street, Philadelphia, will always reach him.



The New Educational Secretary

The American Baptist Publication Society announces a change in its educational department. Rev. Hugh T. Musselman, who for the past five years has been educational secretary with special charge of Teacher Training work, resigned to take effect September 15th. Rev. W. A. Chalmers, of Morgan Park, Ill., has been elected educational secretary, as successor both to Mr. Musselman and Rev. George T. Webb,

who has been for years the efficient Young People's Secretary; it being deemed desirable that the educational work of the Society should be unified under one head with competent assistants in both departments.

The Society greatly regrets to lose the services of Mr. Musselman, as he was the creator of our present Teacher Training system, edited or wrote our Teacher Training text books and, by most faithful and persistent efforts, has so advanced Teacher Training in our Baptist Sunday schools that there are now upon our Teacher Training rolls nearly twenty thousand names. As is well known Mr. Webb has been made Associate Editor of periodicals with Dr. Blackall, and remains with the Society in a most responsible position.

We bespeak for Mr. Chalmers, who comes to us with high recommendations and under an arrangement which is heartily approved by the Baptist Young Peoples' Union of America, the confidence and support of all Baptist people. — A. J. ROWLAND, *Sec'y.*



Hungry for the Word

Here's a little summer Sunday school in a schoolhouse in the hills, with a dozen families around, too far from the churches for the mothers and children to attend. Some said they had not heard a sermon for three or four years. I had been asked by the superintendent to stop two nights on a return trip through the community. It was a very busy season but the people came out early and filled the little house. A farm wagon load of young people came five miles. Some of the older women walked two and a half miles. They brought their lanterns which were the only lights we had. Seats were improvised of boards, tomato crates and blocks of wood, to accommodate the crowd, and then some had to stand. Such music, such order and devotion I have seen in few places. The oldtime songs rang out from the little school as I'd never heard them

before. Two nights? That was not enough. I did stay three and forfeited a much needed rest and missed a meal to reach my appointment for the next night. —
REV. A. V. ROWLAND.

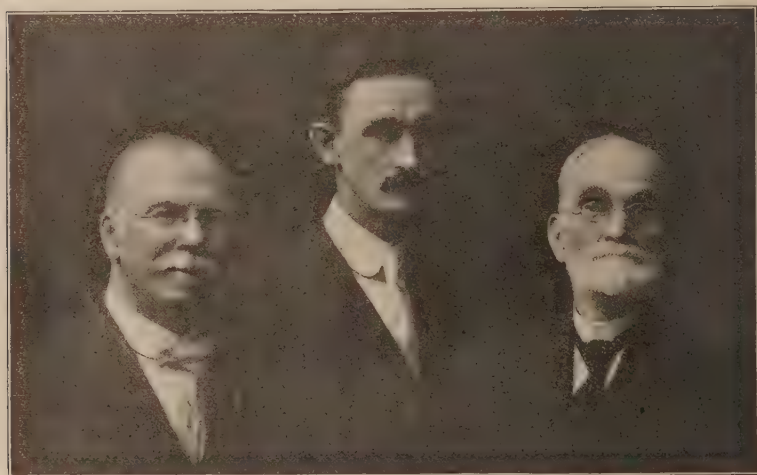


Three Generations of Sunday School Missionaries

The picture represents a unique feature in the Sunday school work of the Publication Society in West Virginia. The oldest man is D. T. C. Farrow of Parkersburg, who served twenty-five years, and the "elderly" man opposite him is Rev.

Baptist churches into Baptist schools. He also organized the State into district Sunday school conventions. He was a great singer, and caught the children and young people with his sweet singing. He is now 84 years old, and almost deaf and blind, but full of zeal. He is the "Grand Old Man" of West Virginia.

Mr. Peters gave his strength to improving the schools, introducing normal class work and holding institutes. He arranged the meetings of the district conventions so that he could attend every one of them every year. He always carried Bibles and books with him as the sure way



THREE GENERATIONS OF SUNDAY SCHOOL WORKERS IN WEST VIRGINIA

L. E. PETERS, 1890-1910

A. B. WITHERS, 1904-1910

D. T. C. FARROW, 1866-1891

L. E. Peters of Clarksburg, who has been in the service 21 years this November. He served with Mr. Farrow in his last year, so the two missionaries cover a continuous period of forty-five years. The one in the center is Rev. A. B. Withers of Bridgeport, who entered the service seven years ago as a colporter, but now is doing the field work of the State and Mr. Peters the office work.

Mr. Farrow did the pioneer work. When he entered it there were not more than a dozen Baptist schools in the State. He organized most of the schools in the State and changed the "Union" schools in

to sell them. He often says he literally had the "grip on both sides" for seventeen years.

Mr. Withers soon developed from a colporter into a successful missionary. He is up to date on Sunday school psychology and pedagogy, is doing fine work, and often called to give lectures in summer assemblies.



Colporter Rowland's Work

The church at New Prospect, Ind., reports 21 conversions and 15 baptisms as the results of meetings held by Rev. A. V.

Rowland, colporter of the Publication Society. The church was greatly blessed. A pastor is now on the field. The church in Elizabeth, which had long been dormant, and without services, was awakened by a series of meetings which brought twenty new members, including six heads of families. Rev. I. T. Spillman was called as pastor; a Sunday school has been organized, also a young people's union, and the outlook is entirely changed. This is the kind of help the evangelist colporter brings to these remote fields.



Chapel Car Notes

Rev. E. R. Hermiston reports that while car "Emmanuel" was at Prosser, Washington, there were 30 conversions in three days and 15 received for baptism, which gave a great uplift to the weak church.

Car "Evangel" at Lyons, Kansas, a county seat, was crowded with people, some driving twelve miles to attend. The Baptist church had only 13 members, but 12 converts give new strength. The chapel car work was here finely illustrated. Evangelist Killian says that "when there was not room enough in the car or little Baptist church the Methodists offered their house for Sunday night, the Presbyterians closed, and 700 crowded the church." The whole town was stirred, and the Lord gave us power to preach and sing the old story.

From another point Mr. Killian reports: The meetings here are opening in fine shape. This was the "deadest church" I have seen in many a day. Have been preaching all week to the church people, and the other night had them on their knees, and now they are having women's prayer meetings. But the best meetings are the noonday meetings, and yesterday we had one of the clearest conversions of one of the railroad men right in the car. His saving is worth the month. The meetings average about 30 men who bring their dinners. We use the graphophone while they eat, then sing several pieces. Mrs. K. sings, then I speak. At 10.30 at night a caller came and said, "Please sir, we men who work at night have no chance to go to church; these day men can go, what could be done for us?" And I said, "Will be delighted to have the same kind of

services for you at midnight," so have been holding services from 12.05 to 12.50. And think of it, the man who acted as spokesman is not a Christian. I had a talk with him about his soul and told him we would pray for him, and he thanked us. Told him if he as an unsaved man had such interest for services surely he should have the joy of salvation. When the graphophone was given to us, I thought its main work would be at children's meetings, but it is in the men's meeting. I have only about 25 records, so when I land in a place I go to one of the dealers and tell him about the meetings and suggest that if he will keep me supplied with the records I want to use, I will tell the men whose records I am using. They are eager to help. The railroad men, officers and all, are kindness itself. Today they cleaned the outside of car, and in the morning will "blow it out." They clean it by air pressure. They keep coal bin full and ice cooler, then ask if I want anything else.



Dr. MacArthur's Appeal

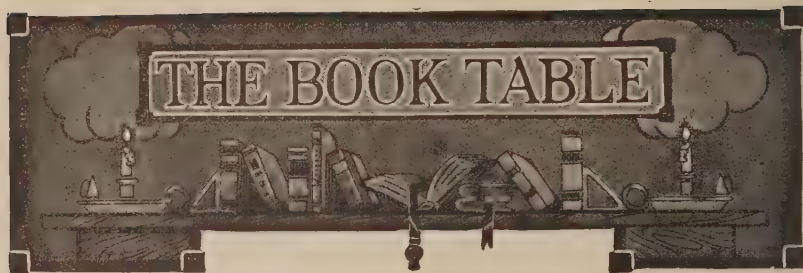
In his appeal for immediate aid for the work in St. Petersburg, Dr. MacArthur says: "In helping the work of these noble men, we are advancing the cause of civil and religious liberty for men of every name and creed around the globe. This is a time for immediate action; to wait for the calling of committees may mean defeat today and disaster tomorrow. Both of these appeals were endorsed repeatedly, directly and indirectly, at the great meetings of the Baptist World Alliance recently held in Philadelphia. Shall we come at once to the help of the Lord, by helping these beloved brethren?"



What a Prominent Chicago Layman Says

After hearing and re-reading Dr. Clifford's noble deliverance it is a question in my mind whether any church has a right to the name of a Baptist church and a place in the glorious heritage outlined by Dr. Clifford if it fails in the earnest performance of its duty toward support of the missionary enterprises of our denomination.

— ANDREW MACLEISH.



Diary of a Medical Missionary

Perhaps there is no more interesting form than the diary in which to put a missionary story vividly before the reader. This medical missionary, Dr. Z. S. Loftis, in "A Message from Batang," describes his outgoing trip on the way to his field in Tibet, where his work was wholly new to the people and greatly needed. It is a living missionary book, full of interest. (Revell: illustrated; 75 cts. net.)

Frank Field Ellinwood

Miss Mary G. Ellinwood has written a fine biography of her father, who was for a generation secretary of the Presbyterian Board of Foreign Missions and a leader of high character and ability. The book throws much light upon the work of missions from the sectarian point of view. (Revell: 246 pp.; \$1 net.)

What of the Church?

This is the question asked and answered in bright and suggestive style by J. Sherman Wallace, B.D., professor in McMinnville College. The author puts the church in the center, where she belongs, and points out what needs to be done to reclaim supremacy for the church in the life of the world. It is a good book for preacher or layman. Personal evangelism on the part of every member is the declared solution of our religious and social problems. (Griffith & Rowland Press: 50 cts. net.)

The Foreign Doctor

Robert E. Speer has added another to his missionary biographies. This one tells the story of Joseph Plumb Cochran, M.D., of Persia, a noble character. The volume shows clearly the value and peculiar in-reach of the medical mission work, and is thus a valuable contribution to mission liter-

ature. This is a volume for the student of missions and the general reader as well, written by a man who knows how to get the pith and point of his subject. (Revell: 384 pp.; \$1.50 net.)



Missions in the Magazines

The North American Review for August gives nine pages to an article on "The American Temperament," by Alain Locke, a negro native of Philadelphia. Mr. Locke received his degree of A.B. from Harvard in 1907, after which he was Rhodes scholar from Pennsylvania, at Oxford, for three years. He is now engaged in study abroad, preparing to devote himself to race education and journalism. His article is in the main thoughtful and suggestive. He says "the only justification America has yet had comes direct from the self-satisfaction of the individual American." Over against which we may put the words of British Ambassador James Bryce: "An impartially vigorous censor from some other planet might say of the Americans that they are not at this moment less priggishly supercilious than the Germans, less restlessly pretentious than the French, less pharisaically self-satisfied than the English." Mr. Locke's article and his career, however, are proofs of the intellectual possibilities of his race, if proofs are still needed. The best answer to the revilers of the negro is to show them what, in all walks of life, negroes are now doing.

Japan has a lion's share of this month's material. The *Westminster Review* contains "Industrial Problems of Japan," a serious article showing present industrial conditions chaotic and the outlook threatening. Hakusan Ronin is the author of "Religious Indifference and Anarchism in

Japan." He denies the charge of religious indifference and ascribes as causes of the anarchistic activity, modern education, increase of population, growth of industrialism and officialism. The last the author thinks the most pernicious, for "it is to our political corruption that all these evils, real and imaginary, are due." "Intellectual Life in Japan," in *The North American Review*, is a careful, scholarly discussion of the literature of Japan. "A strong but selective realism in literature, delicate word-painting, the successful search for mastery over the forces of nature, a grasp of social and political relationships—these are among the things we may expect from Japan of the future." Yoshio Markino, the artist, continues his series "When I Was a Child," in *McClure's*.

The best article from a missionary viewpoint, however, is to be found in the *Century* and is entitled "Christian Missions in Japan." This is written by Adachi Kinnosuke, who prefaces what follows by saying it is "no defense of the foreign missions; not even a Christian view of the work. I am a Japanese by birth—a mere heathen. It is, therefore, an impression of an outsider, pure and simple, and these I know to be facts." Mr. Kinnosuke then tells the inspiring story of the famous Kumamoto Band who under the guidance of their Christian teacher, Captain L. L. Janes, managed to lay the foundation of Christian work in Japan. He gives also the story of Joseph Hardy Neesima, who founded the Doshisha, the greatest Christian university in the country. The author declares that "the great fruit of Christian missions in Japan is the gift to Japan of a new national ideal." To this stirring article is appended a comment by the well-known authority on Japan, William Elliot Griffis, who asks, "Is Japan becoming a Christian nation? If the answer must be given to mean the acceptance of the theology made in Europe, I reply, 'Never!' Christianity in Japan will develop without our traditions, classifications and controversies. If answer must be by statistics in terms of mustard seed phenomena, I answer, 'Perhaps.' If in terms of leaven and transformation there can be no other answer than an emphatic 'Yes!'"

The current number of the *Century* is indeed a treasure-trove for one interested in many lands. "Four Giants in Brobdingnag"

constitutes an impressionist's studies of real life in South Africa, the four giants being Blue Tongue, that dread disease which lurks in the thick, white mists of the valleys; Drought, which brings desolation in its train; Coast Fever, which steals the zest from man's ambition; Rinderpest, which robs the owner of his cattle. With these grim tales is interwoven the work of the missionary.

The reader will also tarry over "Eskimo Women in Greenland," written by the wife of its Danish Governor and well illustrated; "India's Restless Neighbors and the Khyber Pass;" "A Country Fair in Moroland," an enlivening description; and "Motoring in Algeria and Tunis."

The strained conditions of affairs in Morocco between Germany and France is dwelt on at length in the *Fortnightly Review* and in *Blackwood's*. The latter magazine also takes up the problem of the Copts and the Moslems in Egypt.

"The Revival of Jewish Nationalism," *Fortnightly Review*, is ably dealt with by Isaac Goodman, who prophesies ultimate success in the Jew's age-long hope of regaining Jerusalem.

India finds place in the *Nineteenth Century* in "A Religious Fair in India," the description of the fair being interrupted by a long but interesting digression on the religion of the Hindus, their epics, etc.

"The Possibilities of Boy Scout Training," by Sir Robert Baden-Powell, the leader of the scout movement in England, is printed in this magazine. Its theoretical trend has a somewhat sharp contrast in "The Boy Scouts 300,000 Strong," written for *World's Work* by an American. This latter article is a vigorous description of the outdoor life of the American boy scouts, with pictures of real interest.

"An Apostle to the Sioux, Bishop Hare of South Dakota," in the *Atlantic Monthly*, is a vivid account of the heroic service of this great home missionary.

The stories of the month are good and well worth notice. "Ten Pieces of Silver," *McClure's*, is another of the clever series on Syrian immigrant life, while "Eva," another Miss Gregory adventure, is the tale of Russian patriots who gladly sacrificed their all for the Great Cause. "Suzanne" (*Atlantic*) by Dr. Grenfell, brings Labrador close to the heart.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for five months, ending August 31, 1911

Source of Income	Budget for 1911-1912	Receipts for five months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to Churches)	\$515,384.92	\$51,564.28	\$463,820.64
Individuals (estimated)	230,000.00	16,625.70	213,374.30
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	178,332.00	50,206.61	128,125.39
Total Budget as approved by Northern Baptist Convention	\$923,716.92	\$118,396.59	\$805,320.33

Comparison of Receipts with those of Last Year First five months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$58,441.39	\$51,564.28		\$6,877.11
Individuals	9,350.66	16,625.70	\$7,275.04	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	30,160.65	50,206.61	20,045.96	
	\$97,952.70	\$118,396.59	\$27,321.00	\$6,877.11

The American Baptist Home Mission Society

Financial Statement for five months, ending August 31, 1911

Source of Income	Budget for 1911-1912	Receipts for five months	Balance Required by Mar. 31, 1912
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	\$353,792.36	\$36,453.01	\$317,339.35
Individuals	150,000.00	2,102.79	147,897.21
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	175,292.00	80,027.59	95,264.41
Total Budget as approved by Northern Baptist Convention	\$679,084.36	\$118,583.39	\$560,500.97

Comparison of Receipts with those of Last Year for five months of Fiscal Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$33,893.37	\$36,453.01	\$2,559.64	
Individuals	1,678.92	2,102.79	423.87	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	84,247.28	80,027.59		\$4,219.69
	\$119,819.57	\$118,583.39		\$1,236.18

American Baptist Publication Society

Financial Statement for five months, ending August 31, 1911

Source of Income	Budget for 1911-1912	Receipts for five months	Balance Required by Mar. 31, 1912
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	\$111,304.25	\$34,976.47	\$76,327.78
Individuals (estimated)	21,800.00	5,492.90	16,307.10
Legacies, Income of Funds, Annuity Bonds (estimated)	51,273.88	20,169.10	31,104.78
Total Budget as approved by Northern Baptist Convention	\$184,378.13	\$60,638.47	\$123,739.66

Comparison of Receipts with those of Last Year First five months of Financial Year

Source of Income	1910-1911	1911-1912	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	\$36,068.66	\$34,976.47		\$1,092.19
Individuals	4,403.95	5,492.90	\$1,088.95	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	15,461.02	20,169.10	4,708.08	
	\$55,933.63	\$60,638.47	\$5,797.03	\$1,092.19



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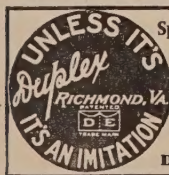
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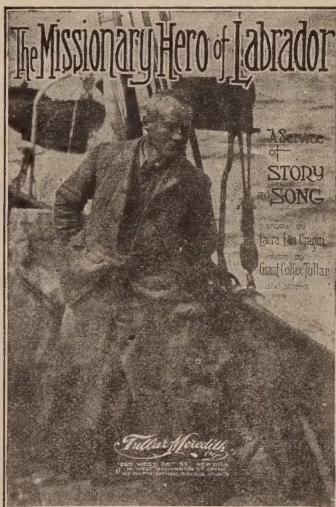
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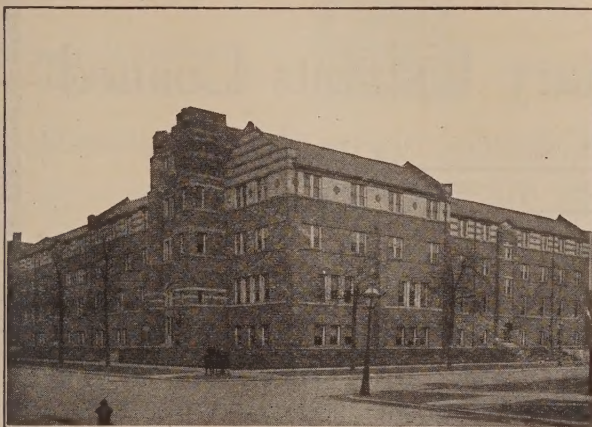
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